ZIONS HERALD

JUL 19 1946

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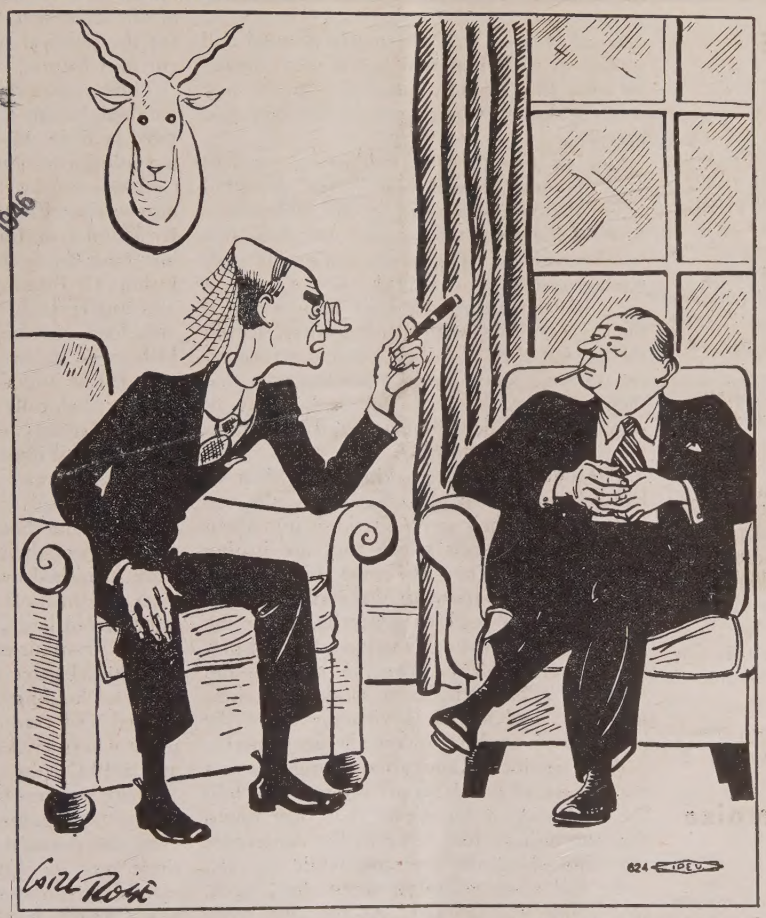
JUL 18 1946

MR. BIGGOTT



"And I just learned that they awarded a Congressional Medal without looking into the soldier's ancestry. Disgraceful!"

JULY 17, 1946

FOR THIS WEEK'S THINKING

OUR HEARTS' HUNGERS, a sermon delivered by the Rev. Dr. Ralph W. Sockman, minister of Christ Methodist Church, New York City.

Paula Snelling, associate editor, with Lillian Smith, of the magazine "South Today," tells us that THE CHOICE IS CLEAR NOW.

The Rev. Manfred A. Carter, of Hampden, Me., says that we can BE MERRY WITHOUT DRINKING.

BETTER THAN OUR PRESENT STATE, an article written by the Rev. Dr. Ernest W. Saunders, minister of the Cotuit, Mass., Federated Church.

Miss Edith Grant, of Boston, Mass., associate editor of the "Massachusetts Church Woman," writes about the UNITED COUNCIL OF CHURCH WOMEN.

PLUS, WASHINGTON DIARY, SPECIAL FEATURES, POETRY, EDITORIALS, COMMENTS FROM OUR READERS, and CURRENT RELIGIOUS NEWS STORIES.

READERS WRITE

Independence Needed

A military diplomacy and a censored ministry, would seem to have something in common. Certainly not at all helpful in promoting the American Way of Life.

Your action in bringing these matters to the attention of our church, should bring to all Methodists the value of an "Independent Methodist Journal." Such editorials are needed in this confused and confusing public opinion. Thank you.

(Rev.) William Shaw,
St. Cloud, Florida

Likes Our Appearance

Let me say that you certainly are publishing a highly interesting and constructive paper. In appearance it surpasses almost everything The Methodist Church is doing. Its articles are well written and its editorials excellent.

All power and success to you in this fine ministry to New England Methodism and to the church.

(Rev.) Weldon F. Crossland,
Rochester, N. Y.

Vets and Bishops Fraternize

Ralph Stoody

Bishops Conference with Returned Veterans

Five hundred Methodist veterans from 45 states have been sitting down together with a score or so of bishops to talk things over.

Beginning the evening of July 4th, for three full days under the roof of the Neil House in Columbus, Ohio, they have been meeting, sometimes around the tables of the great dining hall, where, after meals, they sang first the songs of their respective services, then the great hymns of the church under the leadership of Prof. James R. Houghton, one of the editors of the hymnal.

Sometimes the vets sat by states or episcopal areas with their bishops. At other times they were grouped with comrades who fought in the same combat theatres. While they ate, motherly women on the hotel's occasional waitress staff alternately beamed and sniffled as their maternal hearts were moved by what they proudly called the "finest, best behaved lot of young men we've ever had here."

One or two prepared addresses, excellent ones, followed each of these "sings" delivered while the vets were still at the tables. But most of the much-talking that was done was wholly informal. There were ten groups each with a bishop as chairman. For a total of eight hours these returned servicemen shared their experiences with these leaders, telling them what they and their comrades in arms are thinking about world problems, now that they are back home. They had plenty of suggestions for new emphases and procedures for the postwar church.

Through committee sifting first, then in hot debates in two plenary sessions, the veterans codified their composite ideas into about 30 recommendations which they are issuing to the church. They had some things to say to the bishops,—more to the church. Other counsel was to veterans generally. Some advice they directed to themselves. Several proposals were addressed to the nation,—and who has a better right to speak than these men who had served in virtually all of the branches of service and on all the fronts?

Both significant and almost amusing was the remark of one Missouri veteran who told the chairman of his group that they found that the bishops had come to the conference worrying about the veterans, while the veterans had come worrying about the church. One thing was marked. As the conference proceeded hour by hour, the distance that separated the vets from the bishops narrowed.

The preliminary work of the conference was largely done by the Rev. J. Gordon Chamberlin, executive secretary of the New York Conference, and an author on the subject of the returned serviceman. Joining him at Columbus, the Rev. Dr. Marshall R. Reed of Detroit, chairman of the planning committee, shared responsibilities and presided at the sessions. Both are members of the denomination's Committee on Veterans' Affairs which worked in cooperation with the Council of Bishops to make the conference possible.

Bishop Ivan Lee Holt, just back from Europe, in the keynote address, spoke on "The Church." The same night two vete ans, Richard T. Murray, now a student S.M.U., and Charles H. Weston, Jr., of Hou ton, Tex., represented their generation. Bo felt that the difficulties of the veteran's "a justment" had been magnified. Both pointe out that Protestants seemed to worship Go in interdenominational fellowship in th armed services and pointedly asked why th couldn't be the pattern at home. Both me tioned the new interest in missions whic contact with missionaries and their conver in several parts of the world produced.

Bishop W. C. Martin spoke to the vete ans about their beliefs, Bishop Robert N Brooks about the community, Bishop Schu ler Garth on marriage and family relation Bishop Herbert Welch on their world ou look. Colonel Hugo Mella, executive office of the department of Medicine and Surger of the Veterans Administration, told the me of the provision the government is makin for the physical needs of veterans past, pre ent and future.

Three memorable events were the inte national banquet, the Sunday morning se vice, held in Memorial Hall, and the clo ing administration of the sacrament of Hol Communion by the bishops in a beautifu nearby church. At the banquet Bishops Sh K. Mondol of India and Richard T. Bake just back from the Orient, shared the tim Bishop G. Bromley Oxnam was the Sunda morning preacher. Bishop Titus Lowe, a president of the Council of Bishops, an Bishop H. Lester Smith, host bishop, eac presided at important sessions. Among othe bishops helpfully present were Bishops J Ralph Magee, Charles W. Flint, Charles W Brashares, Wilbur E. Hammaker, Raymon J. Wade, James H. Straughn, Francis J McConnell.

Local churches defrayed the travel an meal costs of their delegates, while the room were furnished by the committee. An almos even balance of representatives was main tained from large, medium and small church es and from urban and rural churches. O the 500 delegates about one-fifth were forme officers, holding ranks up to lieutenan colonel and commander. But here was on place where civilian clothes bore no insigni and a PFC might out-debate a brass hat.

There was much these veterans didn't know about the organization, the functioning an even the essential beliefs of Methodism, bu there was an eagerness to learn, there were searching questions, there was intense loy alty. There was no indication that thes churchmen wanted to be waited on. They want to do things, and they will be glad t serve through the church, if the leadership is wise enough to use them. The only thing that will disgust them is to be offered pett jobs. In their zeal, in their energy, they are still fighting men. They want worthy foes They want to storm heights that are worth winning.

Resolutions Adopted

To the Bishops:

1. Deeply appreciating the opportunity t participate in this conference and feeling tha it has great value for others, we urge tha similar meetings be held on area, conferenc or district levels by the bishops.

We recommend that printed copies of peeches and findings of this meeting be red so they may be available at cost to hes for distribution to their men now rvice.

We urge the bishops to consider a plan ompiling a composite record of all Meth- men who served in World War II.

We urge the bishops to send a resolu- to the Secretaries of War and Navy and federal government officials calling for mmediate release of conscientious ob- rs on the same point discharge basis as cemen.

It is the desire of this conference that man now in the armed forces be given uate service in religious needs; that the ops and the church officials directly re- sible take necessary steps to effect con- improvements in the chaplaincy so the religious needs of men in the service be adequately served. Further, this con- nce desires to thank those chaplains who ly and conscientiously gave their service ng World War II.

the Church:

As a basis for world unification, we call n The Methodist Church to take leader- in promoting Protestant unification, ssing particularly the need for beginning he community level. More interdenomi- onal and interracial meetings should be uraged.

We feel that the church, to fulfil its sion, must make substantial changes in educational program; we call particularly a wider distribution of the Discipline more thorough training in Methodist trine and history.

. We urge our church to participate in nationwide interdenominational program education on marriage and the home, ad- ng church people to go to their minis- for help with home problems and phasizing private and family devotions.

. We feel that the church should take in- ased responsibility for an adequate com- nity recreation program and wherever ssible get highly qualified leadership to omote that program.

5. We feel every possible effort should be de to give veterans and other young men sitions of greater responsibility in their urches.

5. We call for a continuation of the church- de evangelistic campaign.

7. We urge churches to continue their war- ne efforts to maintain contact with men ll in military service.

8. We suggest that each church appoint a terans committee to get other veterans into urch activities.

9. We feel the church should have a pro- und sense of humility and responsibility the world's ills and should not encourage sense of national superiority in America.

10. We call upon the Methodist Commit- for Overseas Relief to provide an oppor- nity for local churches to have direct rela- nship with those in need in foreign coun- es as they attempt to help them.

11. We urge the church to do all in its wer to promote World federation through United Nations.

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Our Hearts' Hungers

RALPH W. SOCKMAN

Buried at the heart of our Lord's Prayer is this petition: "Give us this day our daily bread." Of what do we think when we say those words? Perhaps if we were absolutely honest, many of us would have to admit that we often do not think very much at all about those words when we say them, for so frequently the Lord's Prayer is repeated without being prayed.

But to the persons who first heard Our Lord say them, those were not idle words. The people of Palestine in general lived a hand to mouth existence. They fluctuated between feasts and famines. The matter of daily bread was an almost immediate concern to most people.

And as for Jesus' disciples, they had chosen to be the followers of a homeless teacher who had not where to lay his head. There must have been many a time when they truly did not know whence their next meal was coming. Hence when they prayed, "Give us this day our daily bread," they must have had in mind, partially at least, their actual physical needs.

Yes, the petition, "Give us this day our daily bread," must mean first of all enough to live on. Erasmus, the scholar, doubted this, for he thought it unseemly in so heavenly a prayer as Our Lord's Prayer to include a petition for so earthly a thing as food. But that was one of the glories of Jesus that he did bring heavenly things down to earth. It was said of Jesus that "he knew what was in man." He knew what it feels like to be hungry, for he fasted forty days in the wildernesss. And in those days he wrestled with the temptations which come to hungry men. Jesus, who bade us behold our Heavenly Father feeds the fowls of the air and clothes the grass of the field, certainly must have taught us to pray for food to satisfy our physical hunger.

Some years ago Sholem Asch wrote a book entitled "Three Cities," in which he pictured a wealthy young Russian going to Warsaw to share the lot of the poor Jews in the ghetto. He cut himself off from his family circle. He refused to draw the full allowance available for him. He tried to live as the poverty-stricken Jews around him. But there was a barrier which he could not hurdle. The people held back from him. Finally one shouted to him, "Have you ever been hungry?" In his own heart he thought he had been. But when some time later he was actually without food, he knew the difference. He discovered then that it is one thing to see how little a person can live on; it is another thing not to be able to see even that little.

When a man knows what it is to wake up to an empty cupboard, when he sees his children go hungry and crying to bed,—then, and I suppose, only then, can he appreciate the full force of the petition, "Give us this day our daily bread."

Nevertheless, while Jesus had compassion for the hungry folk whom he saw, and while he fed the five thousand, he was ever trying to lift men's thoughts from physical hunger to the higher hungers. He rebuked the crowds when he discovered that they were following him for the loaves and fishes. He said, "Labor not for the meat that perisheth but for the meat which endureth unto everlasting life." Again he said, "The bread of God is he which cometh down from heaven and giveth life unto the world." And again, he said, "I am the bread of life." Thus in word and symbol Our Lord tried to teach that life is more than meat and that men live not by physical bread alone.

A man may have enough to eat and yet not have enough to live on, in the sense that Christ considered living. The rich young man who was so attracted by Jesus had a larder no doubt full of rare foods. Yet he came running to ask what he could do to inherit eternal life. He was hungry for the kind of life revealed in the peace and joy possessed by Jesus. His was a hunger of the heart, not of the body.

Zaccheus, the well-to-do publican, had plenty of food in his house, but when

Jesus dined with him, Zaccheus was awakened to a hunger for the regard of his countrymen and for his own self-respect which he had lost. And he arose from table to say, "The half of my goods I give to the poor and if I have taken anything by false accusation I restore it four-fold." His, too, was a hunger for something other than food.

The Pilgrim Fathers, when they left the comforts of Holland to risk their lives on the stormy Atlantic, were driven toward these shores by a hunger for a freedom which could be guaranteed to their children. In Shakespeare's "Julius Caesar," the conspirator Cassius is described as having "a lean and hungry look." His was not a hunger of the body, but a restless ambition for a satisfaction which he could not find under the overshadowing Caesar.

Real as are the hungers of the body and quick as the true follower of Christ should be in answering the physical needs of our devastated world, yet if we could give ample food to all the earth's underprivileged we still would have left to be satisfied all those hungers of the heart which have furnished the plots for Dante and Milton, for Shakespeare and Bernard Shaw and Eugene O'Neill,—those great, deep longings for love and life, for honor and immortality.

A grateful woman once brought an alabaster box of precious ointment and poured it lavishly on the head and feet of Jesus. The disciples standing by said, "Why this waste? This might have been sold and given to the poor." The comment of the disciples seemed quite in line with the spirit of Jesus who was so insistent on feeding the hungry and helping the poor. But Jesus silenced their criticism, saying "Why trouble ye the woman? She hath wrought a good work on me." Why did Jesus say that? When we presume to say what was in the mind of Jesus, we must of course use our imagination and that right humbly. But in my opinion his words were prompted not merely by regard for the woman's feelings but by Jesus' own gratitude. It is understandable why Our Lord's heart was gladdened by the woman's generous deed. His heart was moved as is a parent's when a child brings a gift of its best. A mother's heart is filled to the brim when her child in spontaneous love brings to her an offering of its best, not because she wants what the child has, but because she craves evidence of its affection. Think how her heart would be hurt if she discovered the child selfishly kept the best for itself and gave her only the second best. Our Lord's heart was moved because the grateful woman brought her best. Likewise Our Heavenly Father rejoices when men give to him the first fruits of the harvest and the finest of the flock, as did the devout Hebrews, and when they build their most beautiful art into the places of worship as Christians have done down through the centuries. An empty heart has more pain than an empty stomach.

Therefore, when we pray, "Give us this day our daily bread" we are asking for enough to satisfy our bodily hunger. Yes, but we are asking for more. We are praying for enough to live on, and that means enough to sustain the needs of the head and the heart as well as the body.

And now when we really pray for enough to live on, we are led to enlarge our petition to include a second phase—enough to live for. Suppose that each of us were to make out a list of his heart's desires. Would we be justified in holding our list of desires up to God and saying, "Here, O God, is what I need to live on. This is the bread I need. Give it me this day." Well, we cannot honestly say that all the desires of our hearts are essential for us to live on. Some of our desires are really not desirable. We hold our desires up to God partly in order to sift our real needs from our passing wishes.

Hunger is not in itself a safe guide to eating. Sometimes we hunger for food that we should not have, and sometimes we need food that we do not want. Left to itself, my own appetite would turn from spinach to candy any time, but now that the struggle is over, I am grateful for those parental hands which forced me to eat my spinach. Similarly, our hearts' desires are not always our hearts' needs.

Aristotle's plan for sifting our good desires from the bad was to consult the structure of our being. Good desires are those which further a man in doing

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The Choice Is Clear Now

Paula Snelling

Today Eugene Talmadge announced candidacy for Governor of Georgia. His p form is the white primary, white suprem and the protection of Georgia's white black people from such alien and commu tic ideas as human equality. When the c paign warms up he will call on all who lieve in Christianity, democracy and sou ern tradition to cast their vote for him. M church members in good standing, m people who recently sent their sons to for democracy, will support him.

Incredible though it is, this tripple b phemy against God and democracy and s ity, all in the name of southern tradition, a familiar sound in the ears of America. know that this is true, but it is difficult see why. To understand it, to learn its o gin, to follow its ramifications through c culture is the province of a book, not a sh article. Yet we must look here at its pea for they cast dark shadows on church spi throughout our land.

Southern Tradition Not a Southern Monopoly

There are few of us naive enough tod to believe that southern tradition is a sout ern monopoly. It is just our way, dov south, of saying that segregation means mo to us than Christianity or democracy. It our way of saying that we don't want O World for everybody, but a private world f ourselves, in which we retain more than o share of certain things that mean more to than integrity. It is our way of saying th we are too blind to see, too far gone dow the road to suicidal insanity to care, that a world where science has cut to the hea of the physical universe, releasing from t atom the stored-up energy of the ages, o morality is still only skin-deep. It is our w of saying that, somewhere along the roa hate and guilt and fear got the upper han with us; that, no matter how much we a vertise it as love for Christ, the love we real practice is love for self. Other people s these things in other words, and few spea as brazenly as Gene Talmadge; but throug out our nation, and over most of the fa of the earth, when men with white ski have to choose between Christianity and se regation, their hesitancy is not in choosin but in finding ways to conceal from then selves the implications of their choice.

Slavery and Brotherhood

These are harsh words that hurt like stone pressed into flesh. Yet only by lookin at southern tradition and white suprema for what they really are can we understan the wounding consequences of that devasta ing choice our church made a hundred yea ago between slavery and brotherhood. W stuffed cottony words about brotherhood in our ears to shut out the sound of the lash o men's backs, but we chose slavery; a centu later, with senses now so dulled that few us can see the lash it gives black pride, w still choose segregation. And we still pay t price of our choice: for segregation does mo than separate white men from black men;

parates white minds from knowledge, hite hearts from sympathy, white lives from rist's way of life.

As a consequence of the church's willingss to face in clear-cut terms the central sol and moral issue of the past century, our eachers have shut themselves away from ality itself, talking more and more about eology, more and more about moral trivities. In the rural and small-town southern urches, there is seldom an attempt to unrstand what men's needs are and how crive ways of filling them can be substituted r destructive ways. Instead, there have en authoritarian pronouncements about hat constitutes sin and emotionally-based mpaigns to save people from sin. The relt has been that the church has lost much its prestige, its vitality, its power to influce men. Today, in a world suddenly arunk so close in upon itself that men hunr for guidance, the church does not have moral vantage point from which to speak out atoms and internationalism and war.

Epidermic Morality

Many of the church's leaders realize this nd have set about the task of cleansing their earts and their hands. The most honorable ep taken in the religious world of America n three generations is the recent resolutions f the Y.W.C.A., the Federal Council of Churches, and the Y.M.C.A. against segregaion within their organizations. If this new umility and honesty of self-appraisal has not ome too late to be translated into acts, if his verbal policy of non-segregation becomes reality throughout these great organizaions, the church will have saved its own oul and men will again listen when it talks bout the souls of others. For only to the legree that it frees itself from its centurylong sponsorship of the white man's epidermic morality will the world listen when it ttempts—as it must attempt—to face the ther critical issues of our day.

Every sane man knows that the choice beore us now is one that cannot be clouded y soft words: it is the choice between life nd death, and dead men have no use for words. We reached the heart of the physcal universe when we split the atom's proon from its nucleus. Only by reaching to he heart of the spiritual universe, only by splitting hate from love, only by making rotherhood today's reality instead of tomorrow's dream, can the human race master his newly released physical energy and make it a tool for ever richer life instead of he instrument of universal death.

Love the Way to Life

Two thousand years ago Christ told us that all men are brothers, that human personality is sacred, that love is the way to life. Two hundred years ago, men gave political form to these beliefs, proclaiming as the first tenet of democracy that all men have equal right to life and liberty and the pursuit of happiness. For two score years the psychiatrists have been demonstrating with increasing clarity that the vitamins of dignity and esteem, given children early in life, are necessary for the development of mature and sane

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Be Merry Without Drinking

MANFRED A. CARTER

All kinds of men have been artists; rich, poor, brilliant and mere specialists. Many were successful from the start, but some were rated as failures and eccentrics by their associates. Corot worked at business and was finally let off from it and given an allowance by his family. Manet ran away to sea because his father, a wealthy magistrate, opposed his painting. George Inness was "dreamy and inattentive" at school. He failed at being a clerk in a grocery store but became one of the world's greatest artists. Homer Martin failed as a carpenter and a clerk before he became a painter. These men, selected at random from the history of art, serve to illustrate the fact that a man may be a great soul and a failure by practical standards, or he may be a success at both, and that many a failure need not have been one at all if he had found himself.

Burns, Shelley and Byron would have been ostracized by any New England village for their personal habits and codes, but they gave priceless literary treasures to school textbooks. Michelangelo, and Beethoven were definitely neurotics and as definitely among the world's great names. But many an artistic temperament, undeveloped, has added to the total of the thousands of unhappy psychopathic personalities, not sick enough to be hospitalized and not well enough to be happy. Normality and happiness are relative to many values. The world's "queer ones" are sometimes the world's best ones. Many a neurotic has buried treasure for the world. We are all queer.

I believe the current tide of alcoholism in America is only an exaggeration of the ever-present struggle of man's free spirit in a confining environment, and that many a drunkard could be a shining light in the darkness of our stupid world. Acoholism is sometimes the sign of a lost life not just of a lost weekend, and not in the ecclesiastical sense of the word "lost."

Someone writes that an artist lives as every man would like to live. Individualism batters at the walls of convention in the home, in business and in social life. The total state only exaggerates a conflict that has always been with us. For some, religion proves to be an escape, but Protestantism sings the social song so loudly, in these days, that it deafens the individual and uses him to the point of weariness. Catholicism sometimes smothers the individual mind under authority. Either Protestantism or Catholicism could be a creative escape, if properly understood, but, for many of those in the half of America that does not go to church, alcohol has become a religion of stupefaction. America spends three times as much for alcohol as for education. Long lines crowd the state liquor stores. Saloons and taverns are thronged while the barroom atmosphere has been invited into the American home. Liquor advertising keeps magazines and newspapers from any honest appraisal of the problem. Narrow, joy-killing reformers do not help, and the fear and confusions of war and change intensify the confusion. Is it possible for some to find a better escape by the discovery of that buried self which is gnashing its teeth at a stupid world?

The buried self delights in that dream of a "jug of wine" and a "Thou" in the wilderness as Omar pictures it, but is usually disappointed. It quests after Rousseau's "noble savage" and Thoreau's "passive resistance" of hermitage, but refuses the ants of practical irritations. The logical conclusion of the anarchy of pure individualism is repulsive, and any actual deviation from the codes that wall us in proves expensive.

Finding that the home is not very "happy ever after" in many cases, and chafing against this age of transition in all phases of life, men and women turn to the dream world. Women read young love books and delight in technicolor fizz in the movies. Men turn to western and jungle impossibles in the pulps and the slick-pulps. And both men and women seem bent on making alcoholism universal. Omar discovered an appealing idea, but his hedonism was too simple. It should be qualitative, and art may be the highest quality of joy. Release of the chained artist in each of us is far more effective ease to our inner pain than any following after the flowers of flesh-pleasure that fade so soon. Let us go into the wilderness, but to dream. Let us be merry without drink or any

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Sixth Week After Pentecost

Zechariah 8:3-5; Matthew 7:21-27.

SEE THE BOOK OF WORSHIP

The beautiful vision of old men and women blessed with comfort and little boys and girls playing happily in the streets of a perfect city is always refreshing reading. Zechariah said that such would be the case in a city of truth.

Zechariah was sure that Jerusalem could be such a city. He proclaimed it to all the people as a certain result of their return to God. He predicated everything that was good on the acceptance of God's will for human society. Honest people are happy people—dishonest people are unhappy. Hard working people are cooperative and lazy people are not cooperative. God's way is a sure way and a practical way.

Those who attempt to disassociate the social implications from the Scriptures get into great difficulty when they try to explain away this great passage as well as the great preachments of Christ Jesus!

The stern distinction between those who honor the name of the Lord and those who do the will of the Lord is one of the outstanding features of Christ's sermons. Those who made great outward display always seem to have been suspicioned by our Lord; but those who were earnestly seeking to do the will of the Father in their daily living were constantly magnified. The figure of speech is so clear: build your faith surely on rock foundations—don't hurry it up and build it on sand because sand is easy to dig! If you are building on solid foundations, you will be too busy to make great display of your faith. The building you are constructing is the sure proof of what you believe. "And every one who hears these words of mine and does not do them will be like a foolish man who built his house upon the sand; and the rain fell, and the floods came and the winds blew and beat against the house, and it fell, and great was the fall of it."

God Save the Philippines

Churchmen must watch carefully the developments in the Philippines. This newest nation to be born has been "our baby," and has had given to it some of the very finest American leadership. Churchmen have long called for the granting of independence to this little land which we all have loved. There will be civil strife, to be sure, as our own land has had civil strife; there will be conflicting stories about motives of the political parties involved. But our governance has ended in the Philippines.

General MacArthur has said that we must govern Japan for fifty or a hundred years until she is able to be dependable and free. The general's prediction will be listened to with respect. Will we govern Japan as we governed the Philippines? Will it be with a definite view to bring about a free and democratic nation?

Watch the Philippines for a good example of how we grow democracies. If we were good parents, then we have a right to expect that our child will increase in wisdom and stature. If our child does not succeed, then we will have to rethink our strategy. While we wave atomic bombs around and beat our chests with glee, let us also remember that our gloating may have something to do with the conduct of our child and his cousins in the Pacific. We hate to use that word "imperialism" again—but for some reason it keeps pushing up the typewriter keys!

And so we say again, *God bless the Philippines!*

If You Want to Hide and Die

No age is complete without its percentage of rabble-rousers and hate-mongers. "The man" Bilbo, his fellow-Mississippian, Mr. Rankin, and their spiritual advisor, "The Rev." Gerald L. K. Smith, form one of the outstanding trios of all time. Mr. Smith's activities are so well-covered by the press that we have not burdened our pages with too much news about the man's unchristian and unAmerican "isms." But because this editor believes that it is good policy to make a point by hearing out the reasoning of those with whom we disagree, we therefore reprint the

lowing editorial of Mr. Smith's which appeared in the June issue of *The Cross and The Flag:*

Poor Harry Truman is the President of Chaos. He faces more impossible situations than perhaps any man in the history of our nation. The reason is that he is trying to make his decisions with politics in mind. The greatest thing Mr. Truman could do right now would be to say within his soul: "I am going to make right decisions regardless of what they do to the Democratic Party or to my political future."

Below I list a few of the problems which our nation faces, which can only be solved by statesmanship and complete abandon. I state the problems and give my solution for these problems.

Problem: Palestine and the Jews.
Solution: Let the British handle it.

Problem: The Paris Conference.
Solution: Demand what's best for America and if the foreign countries won't meet our demands, cut off money and food.

Problem: The Coal and Other Strikes.
Solution: Rewrite labor laws; end labor racketeering; make it a criminal offense to strike on a public utility; appoint some public official with enough guts to enforce the law.

Problem: The Food Famine.
Solution: Make careful, intelligent, and well-planned provision for our own people; then do our best to feed the world and insist that the distribution be in the hands of Americans, not European and Asiatic politicians trying to build up their political machine with American food.

Problem: The Chinese Civil War.
Solution: Bring our boys home; sell the anti-Communists as much as they want to buy; sell the Communists nothing.

Problem: The Merger of the Navy and Army.
Solution: Do not merge.

Problem: The FEPC.
Solution: Abolish it.

Mother Cabrini

Members of the Roman Catholic Church were greatly interested in the canonization of Mother Cabrini last week. American members of the Catholic church were especially interested in this ritual, because it is the first time that such an honor has been bestowed upon an American citizen. The highest tribute that could be paid to this little Italian lady was that she "lived a life free from sin and devoted solely to others."

Protestants are always confused by the attitude of the Roman Catholics concerning saints. We do not bow before them nor particularly approve of the idea, yet we do show great respect for those whose lives have brought forth a great demonstration of the will of God. To have "lived a life free from sin and devoted solely to others" is a sure standard in either Catholic, Jewish, or Protestant company.

Moreover it is of importance for us to remember that one never is made a saint by seeking such an honor. Mother Cabrini died in 1917 after having led a full life of service to the immigrants who had come to this country. She died as Mother Cabrini and had been too busy serving to give much thought about whether or not she would ever be made a saint. Her church recognized in her the heart of a saint, and after all these years bestowed this honor upon her memory. Since she did not seek it, it can well be called to mind that Jesus said at one time, "He who is the servant shall be the greatest."

Our Methodist Veterans

America-Firsters and other isolationists will be grieved to learn of the actions taken by our Methodist veterans at the Bishops Conference with Returned Veterans held in Columbus, Ohio, two weeks ago. These veterans, seven hundred of them from all over the church, have urged Methodism to heartily endorse American participation in the United Nations and said, "we must be willing to relinquish some of our national sovereignty."

In addition to a good healthy atmosphere of internationalism, our veterans have asked the church to take the lead in promoting Protestant unification. They asked that our bishops send immediate requests to the Secretaries of War and Navy asking for the release of conscientious objectors on the same point discharge basis as servicemen.

To add further embarrassment to imperialistic labor leaders and capitalists, the veterans said that it was the "Christian duty" of labor and management to reconcile their differences.

These veterans do not want to form another organization, but believe that they must exert the influence of sincere churchmen in the organizations already existing. They will be in evidence and it is heartening for their fellow-churchmen to know of the profound concern that they have for building a better world!

Better Than Our Present State

ERNEST W. SAUNDERS

It was a man who had wrestled with that eternal conflict warring within human nature who wrote those bitter words, "The good that I would I do not: but the evil which I would not, that I do. . . . O wretched man that I am! who shall deliver me from the body of this death?" It's a perennial problem of human personality, one which each of us experiences on every level of maturity. That impotence of the will continually reminds us that we are of the earth, earthy, able to escape our limitations and imperfections only through the imaginary world of the mind, and then forced to return with deeper dissatisfaction to the prisons in which we live. Conflict and unhappiness were born the first time man discovered that he could not always do what he knew he ought to do. Every man learns to his dismay that it is an impossible feat to pull himself up by his own bootstraps. Despite the teachings of the Ethical Culture Societies, the Self-Help Movements and the Humanist groups who rule out the supernatural as irrelevant and unnecessary, no fact stands out in clearer detail than the tragic failure of man to be his own saviour. Between what he is and what he wants to be and knows he ought to be, a great chasm yawns and he has neither the skill nor the materials to fling across a bridge.

I.

At least all of us can be grateful for that supreme gift we mortals possess of anticipating something better than our present state. Without that, life would be brutish indeed. Browning rejoiced with all men that "a spark disturbs our clod," maintaining that a "man's reach should exceed his grasp." All progress, spiritual or scientific, would be impossible unless men could sense a disparity between things as they are and as they should be. It is the presupposition of all growth. We can follow the story or argument which an author unfolds even though we may be wholly incapable of such a creation ourselves. Were it not for that superiority of our perceptive over our creative faculties, we could never enjoy a book or a concert, appreciate a painting, or admire a well built house.

Sometimes men allow their reach to atrophy through disuse. They never aspire to more than they can achieve. Like a wild bird whose instinct to roam the spaceless heavens can be tamed when it is shut up in a barn yard, so the human spirit can become domesticated to the daily round. Some folks never want more than they know they can have, or are completely sure of gaining. They are saved, to be sure, from the restlessness that irritates those who long after priceless and perhaps unobtainable things, but it is the cramped contentment of five by five living which never notices nor desires the greatness passing by.

God pity the man who cannot manufacture the stuff dreams are made of. The divine spark dies when we no longer can dream dreams nor see visions. Gone is that strange satisfaction the poet knew:

> What I aspired to be
> And was not, comforted me.

Look about you, and you will observe that the distinguished men and women of all ages and those whom the world now honors are given to extravagant dreaming. They long to see the whole design. They plan scientific experiments fantastic and superbly daring. They are athirst for beauty and search without rest for all its lovely forms. They are impatient with the second bests and the reasonable facsimiles, desiring only the perfect. Men do well to reverence within themselves their unrealized possibilities, for it is the divine moon which pulls upon the tides of the soul. Paradoxical as it sounds, the meaning of life is found in an unerring devotion to the unattainables.

II.

But there are times, as the Apostle intimates, when it would seem better were we clods untroubled by a spark, because it is our lament that the adorable for us is unaccessible. Paul might have lived in blissful ignorance if the

Washington Diary

Samuel W. Irwin

There is wisdom in the woodland if on can chain up his "grinning ego" and kee still enough. The preoccupied, heedless, hun ming bird, obsessed with flower tasting, ma come back to reality a moment to look ove his environment from the telephone lin and you may even see him do a three-foo side-slip along the wire. A shy tanager, i brilliant black-winged scarlet, you hardly eve get your eyes on, may venture within te feet of your shoulder to scold about the neces sity of better segregation between huma beings and migrant summer birds, or brown thrasher, quiet like the quail stealin through the grass, may in one flash of hi wing betray what he never meant to reveal that his nest of white rags and grass, wit the young in it, is over there on the garde path in the dogwood only four feet highe than a man's head.

A Preachers' Outing and an Assassin's Roa

While Monday morning is a poor time fo a preachers' meeting, all day Monday is superb for a ministerial outing and brain lubrication. A country parish with deep, open, velvety dawns fronting a parsonage set 100 feet back and rimmed with zinnias is an ideal site—church windows open wide and Sunday school lessons rustling in the back seat, for the gathering place. Here the littlest preacher loses his trepidation for the big ones and settles down into Christian reality,—to sing "Blest be the tie that binds our hearts—" or it may be "Just to rest upon His promise, just to know 'Thus saith the Lord,'" and he revels in the Kingdom to which they all belong. He sees clearly now that the groping world won't work under any other laws but the Kingdom's, knows too "a soiled and desperate world must be cleaned by somebody," and he is ready, like Henry Ward Beecher, "to scour and scrub."

The outgoing and incoming officers mutually excell each other in repartee at a time like this. The soft-ball game is muscle-loosening, and fat men can reduce a little. Horse shoes have their devotees here as well as at the White House. The dollar dinner, served by the four point parish, is not surpassed by the ritzy places where they don't serve on tables with saw-horse legs. Then little groups gather to stir world problems—one won't try to drive the communists out of America if he must back the Catholic hierarchy to have it done; a little more Methodism would help, says another, and one thinks we need the old class-meeting again (and we do), a paternal democracy like the early church. And when they part, these men, the salt of the earth, strengthened by fellowship, can almost look with mild benevolence on a little church building that nobody needs, just going up, down across the road, started by a handful of another denomination.

But the road these D.C. Methodist ministers came down on this morning has a story. It is the way John Wilkes Booth took the night he fled with his broken ankle from the alley back of Ford's Theatre on Tenth Street N.W., in Washington. Permitted by a stupid sentry to cross the Anacostia by the

venth Street Bridge, S.E., he galloped thward on this Maryland road, followed Davy Herold a few minutes later, who s fleeing from the scene of the knifing of vard upon his bed. The two pulled up at rattsville, 13 miles out, at a tavern on the , in the house owned by Mrs. Surratt ho was hanged with three men July 7, 5 for her pains and her treason). At the ern they obtained carbines and blankets den there, tanked up on whisky ("strong nk was the devil's fuel," says one student the tragedy, "that powered the brain of oth and his accomplices") and rode on to . Mudd's, 17 miles below. Here the broken e was set in splints and crude crutches de by Mudd's colored servant for the desrado, while at the moment on that Easter urday morning, April 15, 1865, the great ncoln, still unconscious from Booth's fatal t, was breathing almost imperceptibly to end, as the beautiful gates of immortal- stood ajar. Dr. Mudd for his part (traced ough the crutches of his slave) died four ars later in his prison cell, and Booth, shot Garrett's burning hay-barn, died on the rch of the farm house, just over the Rappanock in Virginia, eleven days after the ath of the President. If I ever preach in at little country church by that Maryland ghway, it will be on the theme, "Road—here do you lead?"

China's Army Gets Advice

House Resolution 6795 was up for hearg in the committee's cubby room in the apitol before the Foreign Affairs Committe of the House, Sol Bloom (D.), N. Y., airman. Secretary of War Patterson was ere, with Admiral Ramsey of the Navy ep't and Acting Secretary of State Dean cheson. Legislation work is done largely committee rooms in morning sessions, and e can see, close up, the spirit materializing to law. A reader can get it in the newspers and have his news (with propaganda yly shaken in), by a sort of literary "osmos," but to sit three feet from the table where e political and mental processes grind out e proposals, leaves one free to weigh words d measure motives. Here were Army and avy side by side reinforcing the State Deartment in outlining the merits of a bill to rovide "training for Chinese military pernnel, technical advice, supplies and equipent to the end that China might be capade of discharging national and international sponsibilities and the maintenance of peace nd order" (which doubting Russia may uspect).

Secretary Patterson said that since V-J day nd up to Feb. '46, six hundred million dolars of supplies had been furnished to China. He continued "even the Chinese school sysems may require training aids and other raining equipment. To effect the implemenation of our present national policy toward China, it is essential that the proposed legisation be approved by the present Congress." Admiral Ramsey, already granted authority o assist in Chinese shipping needs, was of he mind that collaboration in arms would reatly stabilize China's program. Acting Secretary of State Dean Acheson said that General Marshall, who was recommending

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Law had not sharply defined sin and left him in the agony of distinguishing good from evil theoretically but confusing the two in his life. Once his conscience was awakened, he had no choice but to love righteousness and to do justly. More than anything else he desired to be a true Son of Israel, devoted to the Law and wholly obedient to the God who ordained it. But he found that his conviction could not control his conduct. In spite of his best intentions and noblest resolutions, he could not achieve the satisfaction of a life harmonized with his desires.

Plato may have taught that to know the good is to do it, but that is an optimistic opinion which takes very little account of a stubborn will. More often than we like to admit we are in the control of forces alien to our reason. It may be a fit of violent temper that flares forth on the slightest provocation; even though we know better we surrender to its superior strength while our minds protest. In every life there are instincts still immature whose control surpasses our strength at times. We may be led by nervous exhaustion to administer an undeserved punishment to the children, or offend another by an unnecessarily sharp word, or banish pleasant atmosphere by a sour disposition. Some psychologists, following Freud, would have it that we are practically slaves to our subconscious. Even apparently rational acts and voluntary behavior are under suspicion as motivated ultimately by long suppressed desires and complexes. Allowing for the manifest exaggeration in such a theory, it is still true that there may be a tension between our devotion to the good and hidden desires struggling for expression. We have been called creatures of habit, and it is a fact that well-entrenched habits are not rooted out in the twinkling of an eye despite our wishes. Walter Marshall Horton has pointed out: "The great struggle between the 'two wills,' so dramatically and faithfully described in St. Augustine's *Confessions* took place *after* he had become intellectually convinced that he ought to make the Christian God his first and only love, but could not bring himself to the sharp point of decision between this new love and his existing love entanglements . . ." The old fleshly loves and sensual pleasures "held him down pleasantly as in sleep."

III.

Here is our dilemma, then. Just what distinguishes the human from the animal mind, and is therefore its glory, is responsible also for the sentence of frustration and incompetence the mind passes upon itself, and is therefore its shame. Our apperception of the higher values both blesses and burns. If we would be saved from a life which does violence to the unrealized possibilities within us, we must have something more than vision or aspiration or knowledge. All that we would be and are not encounters a terrific resistance in a well-organized system of habits and demands radical changes we are not ready to make. We are stricken with our own practical atheism in that we endorse intellectually the idea of God and deny his existence in our lives.

Impaled on the horns of this dilemma, the Apostle's life was shattered through by an experience of God such as he had longed for and never known. The Potter broke his earthen vessel and remade it closer to his heart's desire. Through a union with the Risen Christ, Paul now drank of the springs of a power which released him from the control of his lower nature and his burning sense of guilt before God. He was now a new moral being, able to overcome the sins to which he formerly succumbed. The song of his faith now was, "I am strong just when I am weak." Religious faith, awakened by a devotion for and a commitment to the Risen Christ, supplied to him a superstrength by which he rose above the old life to a new life in conformity to the will of God.

Religious faith does that for men and women. The desirable becomes available when the human spirit is reinforced with divine strength. No longer slaves to our lesser instincts, we are taken captive by God and remade in the image our hearts have long cherished. "For we are strong just when we are weak"—what a theme song of victorious living!

Our new found strength is of a double cure. It means increased resistance to evil and the power to overcome it with good. The liberty which a Christian

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PERSONS

Bishop Benton T. Badley sailed from New York for India on the 8th of July. Bishop Badley retired from the Episcopacy at the Central Conference of Southern Asia in January of 1945, and with Mrs. Badley, came to the United States last August, expecting to return to India within the year. Before Mrs. Badley's death on May 5th, she urged him to carry out their plan and to return to India for further literary and evangelistic work. The Council of Bishops has appointed Bishop Badley to be General Evangelist for the Urdu speaking field in India, and the National Christian Council (interdenominational) has asked him to direct the Newspaper Evangelistic Campaign for India. His address is "Sunnywood," Landaur, Mussoorie, India.

Wesley Methodist Church in Bath, Me., has received $10,000 in trust, from the estate of the late Seneca H. Conley, long time resident of Bath, and member of Wesley Church. The income from this money is to be used to keep the church in repair. The church's W.S.C.S. was left $500 in trust, with the use of the income to be decided by the organization. Income from a $2,500 trust fund left to the Maine Conference Claimants Fund of Augusta is to be used for the benefit of retired preachers of the Maine Conference. The Rev. Chester B. Oliver, minister of Wesley Church, the Rev. Ernest Heywood of Calais, and the Rev. Forrest L. Littlefield of Boothbay Harbor, the latter two being former pastors of the church, were each named in the will.

The Rev. Arthur Hopkinson, minister of the Methodist church in Greenfield, Mass., left on July 10th, on the British Overseas Airway Plane, "The Constellation," for England. He expects to return on September 1st on the same plane. The Rev. R. Lee Cole of Dublin, Ireland, past president and secretary of The Methodist Church in Ireland, is substituting for Mr. Hopkinson in Greenfield, during his absence. Besides visiting his mother and ten brothers and sisters, Mr. Hopkinson expects to preach in several prominent pulpits in England.

The Rev. A. W. Jackson, of Uncasville, Conn., was honored at a party given in his honor on June 28th, by the Robert Gair Co., New London, Conn. Mr. Jackson had worked for this company for three and one half years, and was assistant personnel manager when he left to devote all of his time to his church work. Mr. Jackson is minister of the Uncasville Methodist Church.

Mrs. Sara F. Lane, president of the New Hampshire Conference W.S.C.S., wrote the hymn which appears elsewhere in this issue and dedicated it to the work and members of the Woman's Society of Christian Service.

Miss E. Louise Richardson, member of St. John's Methodist Church in Watertown, Mass., has recently completed fifteen years as president of various church societies, the last six years serving as president of the W.S.C.S. of her church. Miss Richardson is the daughter of the late Rev. William G. Richardson and Mrs. Richardson.

Washington Listening Post

WASHINGTON, D. C. (RNS)—Dr. Benson Y. Landis is the one-man listening post of the Federal Council of Churches in Washington, D. C. He furnishes information and advice on legislative matters of interest to the churches. Dr. Landis is on leave as associate director of the Federal Council's Department of Research and Education.

RNS Photo

NEW YORK (RNS)—Merger of The Protestant Council of the City of New York, The Greater New York Federation of Churches, and the Brooklyn Church and Mission Federation was announced here following a meeting of the board of directors of The Protestant Council. Confirmation of the union by the other two agencies had already been voted. The new organization will be known as The Protestant Council of the City of New York with the merging groups functioning as divisions of the Council along with the recently-formed Staten Island Division. Divisions will be composed of representatives elected by cooperating churches, denominations, and other interested groups in each borough. Each division will elect members to the city-wide Protestant Council, which will permit other Protestant organizations in the city to appoint members in the council. The merger was hailed by Cleveland E. Dodge, president of The Protestant Council, as "a further step towards unity in Protestant service to church and community in this city."

The Rev. Dr. and Mrs. Elmer A. Leslie of Boston had a busy time during the month of June. They visited their son-in-law and daughter, the Rev. and Mrs. A. D. Hackler, in their parsonage home at New Concord, Ohio, after seeing their son, James, graduate from DePauw University on June 16th. James will enter Boston University School of Theology this September. Dr. Leslie taught at schools of ministerial training at Kentucky Wesleyan, Manchester, Kentucky, during the week of June 10th, and at McKendr College, Lebanon, Ill., the week of June 17t

The following is the list of guest preac ers scheduled to speak at the Morgan M morial broadcast over Boston station WOR (950) for the first half of August, at 8.10 a.n

Aug. 1—The Rev. Ruth H. Browning, ed cational department of Morgan Memoria
Aug. 2—The Rev. Stephen J. Callendar, Ce tenary Methodist Church, Auburndale.
Aug. 5—Dr. Wesley G. Huber, exec. sec Evan. Ass'n of N. E.
Aug. 6—The Rev. J. Edwin Lacount, summ pastor, Church of All Nations.
Aug. 7—The Rev. Charles W. Fisher, pul licity director of Morgan Memorial Camp at South Athol.
Aug. 8—The Rev. Willis J. Browning, soci secy., Seavey Seminary Settlement of Mo gan Memorial.
Aug. 9—The Rev. George C. Whipple, ed cational department, Morgan Memorial.
Aug. 12—The Rev. Leroy A. Lyon, Fir Methodist Church, Jamaica Plain.
Aug. 13—The Rev. Ralph W. George, Hig land Union Methodist Church, Lowell.
Aug. 14—The Rev. John K. Montgomer Atlantic Meth. Church, Quincy.
Aug. 15—The Rev. Herbert T. Coontz, S Paul's Methodist Church, Jamaica Plain.
Aug. 16—The Rev. Alexander Winsto Unitarian Church, Jamaica Plain.

Mrs. Minnie Stearns, of Worcester, Mass passed away on July 3rd, after being co fined to her bed for nearly 3 years. She wa 86 years of age and had worked for 53 yea in the primary department of the Sunda school at Trowbridge Memorial Methodi Church, Worcester, being the superinte dent for many years, and was a charter mem ber of the church. She survived her husban by 4 months, Albert E. Stearns, who ha also in his time filled most of the responsibl offices of the church. Two sons survive Charles F. of Long Island, N. Y., and Georg E. of Worcester, who is church treasure and a daughter, Mrs. Ellen S. Murdock Worcester, and nine grandchildren.

BLOOMINGTON, ILL.—The commencemen speaker at Illinois Wesleyan University o Monday, June 24th, was the Honorable A E. Stevenson, special assistant to Secreta Stettinius during the United Nations mee ing in San Francisco and senior advisor t the U. S. delegates to the UN conference i London. Mr. Stevenson predicted, "pro lamation of a new era after World War was a little premature, but this looks like th real thing." He added, "the 20 odd years b tween the wars were not an entrance to ne era, but they were an exit from the old. "And you are going to live and work an play, I hope," he told the graduates, "in new dimensional world. Call it 'One World call it the 'Age of the Common man'; call the 'Atomic Age'. Call it what you pleas great, restless forces are at work—spiritua philosophical, scientific, economic, and p litical. The remotest corner of the earth fee the ferment." The speaker at the alum banquet was John Wesley Marden of the cla of 1909, noted scientist with an importa record of research in the more rare meta

luding uranium. The Baccalaureate ser-n was delivered by Rev. W. T. Smith of First Methodist Church, Peoria, Ill.

A Church Hymnal, edited by a Boston iversity professor of music, has been se-ed by Governor and Mrs. Thomas Dewey New York, as the hymn book for Christ urch, Pauling, N. Y., and was dedi-ed at exercises last Sunday (July 14). e "New Church Hymnal," prepared by Augustine Smith, Newton Highlands, ofessor at Boston University College of Mu-, and published by the Fleming H. Revel mpany, was also selected by the Piedmont mmunity Church, Piedmont, Calif., as the rrent hymnal. Dedication ceremonies for e "New Church Hymnal" were held in e Christ Church, a gift of Governor and rs. Dewey, at Quaker Hill, Pauling, N. Y. ecause of a previous commitment at Ohio ate University, where he will lead 4000 udents, civilians, and massed choirs in an utdoor festival of song and pageantry, r. Smith was unable to accept the New ork Governor's invitation to participate in e New York services. At Ohio State Uni-ersity, and at Northwestern University, here he will lecture in church music, Au-ust 5-17, Dr. Smith will use his new hymnal.

Chicago—July 23-27, 1947, are dates set for he 21st International Convention on Chris-ian Education which will bring together an stimated 10,000 volunteer Sunday school eachers, superintendents and officers, accord-ng to Dr. Roy G. Ross, general secretary of he International Council of Religious Educa-ion. Sponsored by the council, whose presi-dent is the Hon. Harold E. Stassen, the con-vention will be held at Des Moines, Iowa, he stated. The first full session of the Quad-rennial Convention since 1938, due to war restrictions, it will focus attention upon "the serious dangers to our moral and public wel-fare in the widespread neglect of religious teaching," according to Dr. Ross, and "arouse the general public's conscience to the neces-sity of giving Christian education central place in modern culture." The convention is being planned, he stated, to bring inspira-tion and practical help to the thousands of lay workers in Sunday schools, and also to set up a nation-wide program to reach with religious teaching the millions of children and youth who now receive no regular re-ligious instruction.

J. K. Mathews Assumes India Office

The Rev. James Kenneth Mathews, mis-sionary to India, who was recently elected an associate secretary of the Board of Mis-sions and Church Extension of The Meth-odist Church, has now assumed his new duties at 150 Fifth Avenue, New York City. He succeeds the Rev. Thomas S. Donohugh, D.D., in the board's portfolio for work in India and Burma—Dr. Donohugh retiring by age limit.

Mr. Mathews was recently discharged from the United States Army, in which he served for four years, attaining the rank of Major in the Quartermaster Corps. His military ser-vice was mostly in India, where his acquaint-ance with the country, its people, and its languages made him an invaluable aid to military units serving there under the Amer-ican flag. While still in the service, he was elected an associate secretary of the board.

Born in Breezewood, Pa., Mr. Mathews was educated at Lincoln Memorial Univer-sity (A.B. 1934), and took his theological training at the Biblical Seminary of New York (S.T.B.) and Boston University School of Theology (S.T.M.). For a period he was an assistant pastor of Metropolitan Temple (Methodist) in New York City.

In 1938 Mr. Mathews was commissioned a missionary of The Methodist Church and as-signed to service in India, where for four years he was pastor of the Bowen Memorial Church in the city of Bombay. During this period he also made an intensive study of the native vernacular. In 1941 he was trans-ferred to Dhulia, West Khandesh Province, where he was pastor and superintendent of the district until he volunteered for military service.

In 1940, Mr. Mathews was united in mar-riage to Miss Eunice Jones, daughter of Dr. and Mrs. E. Stanley Jones of India. They have a daughter, Anne Treffry.

Million a Month Summer Goal of CWS

Church World Service plans to disburse more than a million dollars a month in cash for overseas relief and reconstruction during the summer quarter, starting July first.

Part of an overall eight-month program of $15,000,000, the total of $3,286,000 for July, August and September does not include gifts of goods. These should nearly equal the cash disbursements, according to esti-mates.

The million-a-month goal was set follow-ing a meeting at which representatives from the 26 Protestant denominations cooperating in the work of CWS endorsed the policy of speeding up the agency's program in an effort to meet the increasing needs abroad.

Officials of the service said a step-up in the program was validated by the accomplish-ments of the first six weeks. In that period financial aid to church and community life in Europe and Asia represented an outlay of $1,208,000. The work now conducted by CWS was the responsibility of three agencies prior to May 7th, when they merged in the new combined organization. They were Church Committee for Overseas Relief and Reconstruction, Commission for World Council Service and Church Committee for Relief in Asia.

Dr. A. Livingston Warnshuis, executive vice-president of CWS, said achievement of the enlarged goal depends upon increased contributions from American Protestant churches. Representatives of the denomina-tions indicated their churches will respond, in a demonstration of genuine support for the united Protestant undertaking.

The commitments and disbursements which make up the three-month program in-clude:

Purchase of Army surplus supplies valued at $294,000, $200,000 as funds for the Pa-cific purchasing commission; $225,000 for food for Czechoslovakia, Austria and Hun-gary; $325,000 for rehabilitation in China; $300,000 to India to help combat famine; and many smaller amounts for items such as medical supplies, vitamin tablets, church lite-rature, assistance to pastors and child care.

Korea Receives First CWS Shipment

The first Church World Service shipment of supplies to Korea was due to arrive the first week in July.

Aboard the SS Carl E. Ladd, the cargo in-cludes medicines and surgical instruments to rehabilitate seven hospital centers set up in the American Zone by Church World Ser-vice, according to A. Henry Birkel, secretary for Asia for the organization. CWS repre-sents the united relief and rehabilitation ef-forts of all leading U. S. Protestant church denominations.

The supplies sailed from San Francisco un-der a special license issued by the American government. Included were 19 cases of ether, 21 drums of vitamins (1,000,000 tablets) and drugs, 275 cases of hospital instruments and dressings, and 18 cases of Chaulmoogra oil for ministration to lepers. Several hundred bales of clothing rounded out the shipment, which was valued at $126,000.

Resumes Full Activities

Warsaw (By Wireless) (RNS)—The Meth-odist Church in Poland has resumed its full scale of activities for the first time since the German occupation, it was reported here at a three-day "reconstruction conference" pre-sided over by Dr. Paul Neff Garber, Amer-ican-born Methodist bishop in Europe, whose jurisdiction embraces eleven countries.

One of the few foreign churchmen per-mitted to enter Poland since the end of the war, Dr. Garber said he was "made to feel extremely welcome by the government." Warsaw newspapers reporting his arrival de-scribed him as "a true and tested friend of Poland."

Willimantic Assembly

The 87th annual session of the Willimantic Summer Assembly will be held July 28 to August 4. Among the preachers will be Bishop Lewis O. Hartman, the Rev. Orville E. Crain, and Dr. Howard B. Warren, pastor of Embury Methodist Church, Brooklyn, New York. Dr. Warren will also conduct a series of lectures in Bible each week day.

The choral leader will be Mr. Charles Ed-ward Martin, of Taunton and New York City. Mr. Martin is a son of the late Rev. C. W. Martin of the New England South-ern Conference, and is a veteran of World War II. The pianist will be Mrs. Benjamin P. Browne, Merion, Pa., a teacher of music in Eastern Theological Seminary, Philadel-phia.

The recreational program will be in charge of the Rev. Morrill O. Martin, North Easton, Mass. Classes for the children and youth will be directed by the Rev. Howard R. Bushnell, pastor, Goshen Congregational Church, Leb-anon, Conn.

What's New in the Bible?

WILLIAM G. CHANTER

International Uniform Lesson for July 28.

Adult Topic: Spiritual Values Supreme. Exodus 20:7; Leviticus 19:12; Isaiah 1:11-18; Matthew 5:33-37, 6:5-9, 7:15-23; Mark 7:5-8, 8:34-38.

I. *The supremacy of spiritual values as a fact of life.* Mark 8:34-38.

The title of this lesson is a statement of a truth as incontestible as the assertion that a reasonably balanced diet is necessary for good health. Spiritual values are supreme whether we admit it or not, and upon our attitude to them depends our success or failure in the task of living.

Success in living depends for human beings on ability to properly appreciate spiritual values. An animal does not live very long if his physical senses of smell or hearing or sight are poor. His ability to get food and to escape danger depends on the acuteness of his senses. Man, however, while he does need food and must be on his guard against dangers to his bodily life, has other wants in the satisfaction of which spiritual rather than physical sensitivity is all important. If he chooses a mate simply on the basis of physical attraction without due attention to the spiritual qualities of his life partner, or if his judgment of these qualities is defective, the chances are that he will find his marriage ending in the shabby tragedy of the divorce court. If, as he tries to make his living in business, he has no adequate appreciation of such matters as honesty and loyalty in his own life and in the lives of his partners and customers, he will be fortunate indeed if he keeps out of the bankruptcy court. To refuse to give spiritual values first place is to ignore the greatest of all the facts of life and to condemn one's self to failure.

II. *Reverence for truth as a spiritual value.* Matthew 5:33-37.

Reverence for truth as a great spiritual value must be one of the rules of life. The resolute facing of the facts, all the facts, about every situation and about one's self is the only way to safety. The man who plays fast and loose with his loyalty to fact is as mad as a march hare, and a thousand times as dangerous as a tiger to himself and to his world. He is a moral suicide.

To live in an unreal world, to deceive one's self so that in the end there is no longer any power to discern the substance from the shadow—this is wretchedness indeed. He who substitutes an easy acceptance of the clamor of the crowd or the dictates of custom for the rigorous search for the truth which the crowd ignores and custom has ceased to embody, is making himself a hypocrite, one who is merely playing a part written for him by another, not a true man who is living his own life. He is like one who acts a king with a pasteboard crown and a tinsel robe until he works himself into the mad belief that gilded pasteboard and shining tinsel and a strut make royalty. People like that are placed in hospitals for the mentally deranged. But the play actors in church and state and religion are far more dangerous than the inmates of the violent wards in our institutions for the insane.

III. *Reverence for God and spiritual values.* Exodus 20:7; Leviticus 19:12.

Right at the root of sensitivity to spiritual values is a perception of God as the Creator and Sustainer of the world and all its life. The realization that goodness and truth and love are at the heart and on the throne of the universe, that all nature is sacred and all life is holy, is the vision of God without which the people perish.

To guard and cultivate this sense of the sacredness of life is surely the first duty of man. He who takes lightly the name of the Lord God is sinning against his own soul. For he is dulling the keen edge of the sense by which the true nature of the world is known and felt. To trample on the supremely sacred is to make one's self profane, a blind and deaf outcast from a world which shines with the splendor and sings with the voice of the Eternal Spirit of truth and beauty and goodness.

American Creed

Calvin Warburton

We, the people of America, believe in on God, the Creator of all Mankind, the Lor of Nature, the all-powerful, ever-present friendly and interested Director of the Universe, the Giver of Freedom and Justice supported by law and order.

We believe that He imparted to Man th dignity and majesty of His own nature an that He extends to all men equal love, equa justice, and equal rights.

Among the most important of the right are those to "Life, Liberty, and the Pursui of Happiness." Therefore we have declare this equality regardless of color or sex, and have guaranteed Liberty by specifically enumerating such rights as freedom of religion, of speech, of publicity, of assembly, and of privacy.

We have organized to protect the blessings of this Liberty and to pass them on to posterity unrestricted save by such Unity, Justice, Peace, and measures of General Welfare as may be necessary to protect those blessings.

And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our Sacred Honor.

On a Wide Circuit

W. W. Reid

Our Fathers Sang

Sometimes I get a bit annoyed by the pseudo-scientific lingo of the religious educationalist; and I wonder how much emphasis upon *emphases*, and *formulae*, and *processes*, and *motivation*, and *correlation* is responsible for the dearth of Sunday school teachers and the absence of pupils from religious schools. In general, weekday people are not comfortable with Sunday language.

But the other night, when I looked through "Hymns for Sunday Schools," published "for youth and children," by Carlton and Phillips (Methodist publishers), in 1854, I realized what strides have been made in the religious education of our children. This is the little book of 549 hymns and 7 doxologies that was used some 90 years ago in the Sunday school of the local church of which I am now a member. And these were the days of our pious fathers—the good old days of our parish!

Of course our fathers sang, "I want to be an angel" (here entitled "The Child's Wish"), but there were many others equally interesting. "Early Piety," "Privileges and Duties," "Death and Funerals," and "The Future World" were titles of groups of hymns. Evidently life expectancy was not as great as it is today: a number of hymns were on youthful death.

"There is an hour when I must die,
Nor do I know how soon 't will come:
A thousand children, young as I,
Are call'd by death to hear their doom."

This was to be sung at the Sunday school "celebration":

Many, since last we gather'd here,
Have pass'd away like flowers:
Perhaps, before another year,
Their dwelling may be ours!"

n the good scholar died, and the chil-
sang of his loss with this thought:

Perhaps our time may be as short—
Our days may fly as fast:
O Lord, impress the solemn thought
That this may be our last."

r of dire consequences was the urge to
ence and to sobriety:

Have you not heard what dreadful plagues
Are threatened by the Lord,
To him that breaks his father's law
Or mocks his mother's word?"

Young men exhort, the apostle said,
To cherish soberness of mind;
So when the bloom of life is fled
Substantial fruit shall stay behind."

d can't you hear Tomboy Jones and Smith singing this:

"Very little ones are we,
O how mild we all should be!
Never quarrel, never fight;
This would be a shocking sight,
And would break a happy rule
Of our much-loved infant school. . . .

"In the winter, when 'tis mild,
We may run, but not be wild;
But in summer we must walk,
And improve the time by talk;
Thus we may come nice and cool
To our much-loved infant school."

nk you, religious educationalists, for
g us—in 1946—some understanding of
psychology!

ON,—AWAY!

(Tune Finlandia)

Sara F. Lane

edicated to the Woman's Society of Christian Service.

l for service comes upon the air,
arion tones it's sending forth its lay.
l for loyalty to our King's business,
dge of honor, Him, to all obey.
nger deal with petty aims and trifles,—
dawns a greater and a brighter day.

s from our own Land, we hear them
ailing,
ease from ways of selfishness," they say,
then from distant lands across the ocean
ear their broken sobs e'en as they pray.
we in freedom's land refuse to answer
all that comes from near and far away?

ll for all our women's Christian Service,
world is crying out in all its need.
marshall all our womanly devotion
to the summons give our Christian heed.
rist, who walked this way of life before
s,
strength that we may heal the hearts
hat bleed.

The United Council of Church Women

EDITH GRANT

The United Council of Church Women came into being through a merger of the women's interest in the Foreign Missions Conference, the Council of Women for Home Missions and the National Council of Church Women. It is a medium through which ten million Protestant women of the United States can work together, and represents the greatest group of organized women in the world.

Mrs. Harper Sibley

The names of scores of women are significant in the development of the United Council of Church Women. Holding top place since 1944, however, is Mrs. Harper Sibley of Rochester, N. Y., its president.

Mrs. Sibley brought to that position vast experience gained through leadership in both local and national projects, and in an even broader field through world travel in connection with the Layman's Missionary Inquiry, as a member of the International Missionary Council at Jerusalem in 1938, and as delegate to the Oxford Conference in 1937. Last year, Mrs. Sibley represented the "United Council" at the San Francisco Conference. A Christian stateswoman who gives of her outstanding ability without stint, she arouses those who come under her leadership to the highest ideals and action.

Other prominent leaders in the development of the council are Mrs. Ruth Mougey Worrell, Dr. Margaret T. Applegarth, Miss Edith Lowry and Miss Sue Weddell.

Mrs. Worrell enjoys an enviable reputation as an experienced executive in interdenominational work throughout the country, and is known both as author and producer of some of the largest religious pageants presented in this country. She came to her present position as an executive secretary of the council from one of a similar nature in the Ohio Council of Churches.

Dr. Applegarth, one of the few women to have served on the American Committee of the World Council of Churches from its inception, is now chairman of a Joint Committee on Ecumenical Education under the sponsorship of the American Committee for the World Council of Churches, the Federal Council of the Churches of Christ in America, and the United Council of Church Women.

Miss Applegarth also edits a magazine in braille for sightless children and is author of many books on missionary and world friendship themes.

Out of the depths of her profoundly religious nature has come, magnificently detailed, The World Day of Prayer, of which she is chairman, a purely voluntary project of hers. Ten years ago, mission funds raised through this effort totaled $9,000; last year they topped $188,000, though this amount represents but a fraction of what is needed to carry the program of education to far flung areas of the world.

Miss Lowry specializes in migrant work. When she became an executive secretary of The Home Missions Council of North America in 1940, the problems of our tremendous migrant population were being considered in only five states. Since that time they have been studied in twenty-five.

Miss Weddell is widely known as an educator in the field of Foreign Missions; author, teacher and conference leader. As one of ten North American delegates she attended the World Conference at Madras, India in 1938, and since 1941 has been an executive secretary of the American Branch of the Foreign Missions Conference. At the San Francisco Conference of United Nations last

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One Sunday's Negro Pastoring

CHARLES M. McCONNELL

Professor, Town and Country Church, Boston University School of Theology.

My Sunday's pastoring with Negro preachers began at eleven o'clock a.m. in the college chapel of the Virginia State College, Petersburg, Va. Seven hundred school teachers, principals and administrators and fifty rural preachers from the state of Virginia, in a six weeks' summer school, gathered to worship and hear the college minister, Samuel L. Gandy.

"An Invitation to Living" was the sermon topic and this young, silver tongued, prophetic preacher, invited us to accept the invitation of Jesus to move up to a higher level of living.

The minister quoted this penetrating insight made by a great Negro philosopher, Howard Thurman, "Hate is the last stand of weakness." He contrasted this with the recent outburst of Mississippi's senator, Theodore Bilbo, carried in the *Richmond Times Dispatch* of Sunday, June 23,—"I call upon every red-blooded, Anglo-Saxon man in Mississippi to resort to any means to keep hundreds of Negroes from the polls in the July 2 primary. And if you don't know what that means, you are just not up on your persuasive measures."

In the face of that utterance which the minister had read an hour before, he pleaded with his hearers not to become embittered, cynical or a victim of defeatism. "In the south we find a new spirit and nobody can stop the new hope for freedom. The new social forces which are religion at its best are penetrating every community.

From this cultured, deeply spiritual, inspiring service I went far afield among Negro rural churches. With me went two Negroes, the Rev. H. M. Henderson, R.F.D. 2, Spring Grove, Va., and Dr. Harry W. Roberts, professor of sociology, Virginia State College for Negroes.

The importance of the church in Negro life cannot be overstated. It has been expressed by Dr. Roberts better than by anyone else, in a recently published document on "Disadvantaging Factors in the Life of Rural Negroes in Virginia." This statement is made as a result of a long survey. "For the first generation after emancipation the church was the central organization for all types of activities and exercised great influence, even though the expression of religious impulses was highly emotional, and all too frequently had little relation to life situations. The church was the common meeting place for all the people. It was the one channel through which their hopes, ambitions, and ideals could have free untrammeled expression. The church also took the lead in securing school facilities, and in many cases established and partially supported schools until taken over by the public authorities."

As we rode along Virginia's back roads, Dr. Henderson, well past seventy, with a record of forty-five years in the Negro pastorate and forty-three years teaching along with his "pastoring," gave us a chapter out of his life of service. "When I began pastoring a little rural church, I found a pitiful school near the church without a regular teacher. They gave me ten cents per pupil per week for teaching. I went to work at five dollars a week salary from the church and seventy cents a week from the school. I stayed there ten years and had one hundred and sixty pupils in the school and a good church, which paid me many times the original five dollars weekly."

For twenty-three years Henderson has taught and preached in a rural community. He has a church of eight hundred members—"good, bad, and indifferent," he calls them.

Henderson's record of twenty-three years' teaching in one community covers an experience with two churches across the road from one another. The churches are of the same denomination, but hopelessly divided along "family lines." "I pastored one church for a time and then pastored the other. Then I pastored them both at the same time and finally quit pastoring them and went down the road and pastored another circuit which now has eight hundred members. I wish someone would tell me how to unite these two churches."

After attending a funeral, a Masonic "St. John's Day" service and a revival we finally reached our destination along about dark. It was Zuni, a wide place in the highway with some backroad country nearby. We had to stop once to have, what the garage mechanic called a "sympathetic" tire fixed. It turned out to be a "synthetic" tire, but it called for sympathy.

We threaded our way down through the woods along dirt roads until we came to a little shack with the yellow glow of kerosene lamps hardly visible. "This is it," Henderson said, and we went into the "church house." Brother Askew was teaching his "Friendship Bible Class." Thirty men, women, and children were on hand, representing the fifteen Negro families who live along the back roads in that little pocket of underprivilege. The church is an outpost of a Holiness church with no pastor, five members and preaching once a month if the preacher comes.

After the meeting we followed brother Askew up the road a few rods where he is building a home for his Bible Class. They bought an acre of woods for fifty dollars, forty-eight dollars above a Christian ceiling price, and have a church of one room half way up and paid for, with enough rough lumber on the ground to finish the job.

Brother Askew, well past sixty, is the home mission board, the missionary and the genius of this undertaking. Two years ago he bought four acres of wooded land along this road which other missionaries had overlooked. And the road is a long one in America. Along it live millions of the underprivileged Americans who are writing the preface to peasantry and rolling up a deficiency bill which will have to be settled sooner or later.

On the two acres this Negro preacher who has made a living by his wits and hands has built a home. On the land which he cleared, he has planted a garden and f trees and flowers. If ever a pioneer cre values out of virgin wilderness, this man

With his home built, brother Askey w to work on the job of building a home the Friendship Bible Class. It is well on way to completion, and before long the will vacate the shack which the Holi half dozen loaned the newly formed B study group.

Meanwhile this preacher-teacher is spe ing his week days at the Virginia State lege at the rural pastor's school during six weeks' period "trying to get some se into his head" as his wife put it, so he teach his folks the Bible.

Getting a Kick Out of Lif

William L. Stidger

Ears Tuned to the Cry of Distre

Bishop McConnell once told me the st of one of his vivid experiences on Cape when he was a student preacher. He walking one stormy night with an old captain along the shore. That captain trolled for the Life Guards and loved it was a noisy, wild, tempestuous night and e had to yell above the noise of the elem to be heard as they patrolled that be Suddenly that old captain stopped still in tracks, cupped his hand to his ears and s "I hear a cry of distress out in the surf. So body is in trouble." Bishop McConnell ha heard and even then could *not* hear that of distress above the storm, but that man's ears were tuned to a cry of distress he heard it; he reported the matter to Life Guards and, sure enough, they went and found two fishermen clinging to an turned boat.

Then I told the good and great bishop other story to match his. A mother, o hot summer evening, had a sick child, had stayed up with her for several nig On this particular evening she went to early for a rest. The windows were c and the clang and bang of two street lines came into her hoom constantly, but slept on, undisturbed. A fire engine swep with its siren blowing full blast, but it not disturb her weary slumbers. Boys playing baseball in a lot next door, yel and shouting, but she slept on, unconsc of that noise. The phone rang three ti before the father answered it, for he was sorbed in the baseball news. Then, wher answered the phone and found that it the wrong number he let out a yell of test, and then remembered his sleeping tiptoed into her room and smiled to see his yells had not disturbed her sleep. was oblivious to all of the noise. But he hardly gotten seated again when the b voice in the back room cried out fe "Mother! I want my mother!" In a that soundly sleeping mother was up o that bed and at her baby's side. She was disturbed by the street cars, fire engines, ing boys, ringing phone, but her ear tuned to the cry of distress from her baby. So is the ear of this nation tune the cry of distress from the hungry w and we are answering that cry.

e United Council of Church Women

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g, Miss Weddell served as consultant to Federal Council of Churches of Christ merica.

aen, looking backward for a moment, ind in Mrs. Lucy Waterbury Peabody of on, Mass., and Mrs. Helen Barrett Montery of Rochester, N. Y., two women of ordinary ability and vision, taking precee over all. Ranking high among their ble achievements is The Women's Jubilee paign in 1910, which they carried to all s of the country in commemoration of 50th anniversary of the establishment of nen's missionary societies in America. in 1921, through their genius, $3,000,000 raised for the betterment of women's istian colleges in the Orient.

he countless outstanding accomplishments the high ideals of Mrs. Peabody and Mrs. atgomery will long be remembered not by their contemporaries, but by future erations as well as they strive to live up heir heritage in advancing the cause of menicity through the United Council of rch Women.

ndia Christianity's Largest Mission Field

OLUMBUS, OHIO (RNS)—Christianity's gest mission field is India, Bishop Shot K. ndol of Hyderabad, declared here at the thodist Bishops' Conference with Rened Veterans.

Bishop Mondol depicted the Christian rch as a "bridge-builder and reconciler" ween the warring 265 million Hindus and 96 million Moslems.

While there are but 8 to 10 million ristians in India," said the Indian church ler, "Christianity is no mere bird of pase. In no other country has the gospel ead so rapidly. What India needs is not gions, but Religion; not gods, but God."

Washington Diary

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s aid to China, had "made a great deal progress," and had said "the Chinese are proceed with us under the UN Charter an orderly world."

couldn't help keeping an eye on the lowlted ceiling, where a huge glass-spangled andelier hung—at any moment might it t come loose from the painted flower-basts on the ceiling and end War, Navy and ate Departments, just below, in one fell ash! One could have reached out and ached Congressman Ryter (Conn.) of the mmittee (who had read that shrewdly ritten Protestant protest re the Vatican into e *Congressional Record*). Near him was p. Helen Gahagan Douglas (D.), Calif., ore wisely saying, "We are desperately ncerned about what these forces are for" d Mrs. Emily Taft Douglas (D.), Ill., king Mr. Acheson, "Should civil war break t in China, full-fledged, would we be ught?" Mr. Acheson's reply, both realistic d involved, indicated, "The best way to not do that is to do everything else better to prevent it." The testimony was over and then a flash and a gentle riot. Not the chandeliers falling, but Chairman Bloom saying, "Some one in this committee illegally gave out the sub-committee's report on their trip of investigation to Europe recently. It is the first betrayal of confidence in the committee in my long years as chairman." Then, "like a man in wrath" he thundered, "It's not according to the game." Congressman Mundt (R.), S.D., (he also of the UnAmerican Committee), asked injudiciously who did it? Chairman Bloom replied, "Associated Press told me Representative Mundt did it." Mundt winked his eye at some one at the door across the table and said, "I was in Buffalo." Bloom, of the steady eye and booming voice returned, "Things can be said with you in Buffalo."

Thesis and Antithesis

Inside the Archives Building in a glass case on a little platform was an ageing parchment, the American Bill of Rights, and six feet below the case with the Bill of Rights, was another set of documents in a foreign script with translations. One of these is poor, mad Hitler's last-hour certificate of marriage and the others the expulsion decrees of Herr Himmler and Marshall Hermann Goering, from the Nazi Party. Hitler writes of the first, "Before my death I expell the former leader of the SS and Minister of Interior, Heinrich Himmler, from the party," and to Goering's he added, "I deprive him of all rights. . . ." Here in the upper glass case was the Thesis of Democracy. In the lower was Democracy's Anti-Thesis inscribed in total desolation. Ever at a nation's hand seems an inscrutable power that makes for righteousness, which rejected or dallied with serves sentence, as Dr. Henry Sheldon used to teach us, of a close-pursuing, irremediable doom.

Bids Christians Fight Denials of Liberty

COLUMBUS, OHIO (RNS)—All forms of totalitarianism and all denials of liberty, including restrictions on religious liberty, must be fought consistently by all Christians, Bishop G. Bromley Oxnam, president of the Federal Council of Churches, declared here at the Methodist Bishops' Conference with Returned Veterans.

(Bishop Oxnam's address, entitled "Religion and Totalitarianism," had been prepared for delivery before the biennial convention of the Congregational Christian Churches at Grinnell, Iowa, last month. Because of delayed train schedules, Bishop Oxnam was unable to make the address.)

The threat to freedom that lies in totalitarianism itself, Bishop Oxnam told the ex-G.I.'s, must be faced courageously and totalitarianism itself must be destroyed."

Bishop Oxnam referred to recent statements by Pope Pius XII and Francis Cardinal Spellman as giving "the impression that the Roman Catholic Church is summoning its members to a 'Holy War' against communism.

"Had these religious leaders attacked fascism with equal vigor, the present 'Holy War' could be understood as a continuance of the struggle against totalitarianism in all its forms," Bishop Oxnam said.

"But it would appear that cooperation with some forms of totalitarianism is permitted. It is not totalitarianism, as such, that is fought. Witness the concordat with Mussolini and the concordat with Hitler, negotiated by the present Pope. Surely it is the doctrine of man that lies at the heart of totalitarianism that must be rejected, not simply the doctrine of man affirmed in the materialistic philosophy of communism.

"It is very difficult to understand cooperation with Fascist Italy, Nazi Germany, and Fascist Spain, and 'Holy War' against Communist Russia. What is the basis of the attack? Is it the announced atheism of communism that is condemned and the practiced atheism of fascism that is condoned?"

Bishop Oxnam called for a realistic and firm foreign policy toward Russia designed to preserve liberty. War with Russia can and must be averted, he said, by a foreign policy "that thinks and acts in terms of world good and seeks to bring justice to subject peoples everywhere."

Religious bodies, however, in announcing "what is in effect a 'Holy War' against communism but is also in fact a declaration of war against Russia," put religion "in the position of condoning one form of totalitarianism while condemning the other," he declared.

In some quarters, Bishop Oxnam said, the Roman Catholic Church is seen as attempting to win "so-called 'Big Business' to Roman Catholic support, since the attack on communism is interpreted by some as an espousal of capitalism."

"It should be made abundantly clear," he continued, "that Rome is not standing for capitalism, in fact, it is supporting the political movements that mean its overthrow. Protestantism is, I trust, pursuing a wiser course. We seek to proceed from the Christian faith, evaluate the economic order in terms of the ethical criteria of that faith.

Bishop Oxnam said it is incumbent upon religion to see that "it stands for true religious liberty, not simply for the liberty of the particular expression of religion of a particular church."

"The organizations of religion," he asserted, "must not only preach democracy but must themselves reveal democracy in their organizational structure and routine practice. Ecclesiastical organizations based on autocracy are not designed to give effect to democracy.

"Authoritarianism is repugnant to democratic man, whether it be heard in the voice of a Fascist dictator or seen in the pageantry of ecclesiasticalism. Free men demand the right to make up their minds in the realm of religion as well as in politics.

"The property interest of a church must never be put before the personality interest of the people. Power must be democratically controlled because it corrupts a religious institution just as it corrupts a political institution. The freedom, therefore, that religion demands and which is necessary for the proclamation of its faith if religion would counteract totalitarian ideology, must be universal. It is not a freedom which one section of religion can claim for itself and deny to others."

The Homemaker's Corner

Mrs. Harry A. Burnham

A G.I.'s Question

May I share with you this week a letter from my G.I. grandson who was taken into the army last year, the day after he graduated from high school. He has been a choir boy, a lover of music and the beautiful, and had little liking for war, but he seems to have taken the life in his stride and to have gained his Pfc. at the end of his first year in the army. Here is what he writes from Naples, Italy.

"Whadaweek, whadaweek! I'll begin last week Friday when a few of us fellows went over to the E.M., P.B.S. Beach Club, obliquely across the street from the Co. Area. That was the first time I had gone over to the club for quite some time. The only reason why I went was that one of m'buddies, Bill—had met a very nice lil' girl who can't speak a word of English, so he asked me to act as interpreter for him. We had a lot of fun until the time when some G.I. got up on the stage with the band and put "'Till the End of Time" to a slow death. Bill heard me humming the song along with the band and said, "Why don't you go up there and try one out, Rod?" I couldn't resist the chance to hear what I would sound like, and what other people would think of me, so I asked the leader if he knew "I Walked In." He did, and I sang along with them. There weren't any boo's anyhow. Some of the 3005 boys put up quite a squeal, and the band didn't look like it hurt them. I have sung one song a night since then, and it's really a lot of fun, and releases my pent-up lust for singing, even though my name has been changed from "Rod" to "Frankie."

"Last Sat. nite, after my nightly song, I went outside the club for a breath of air, and noticed a beautiful sunset fading over the peninsula across the bay. It was a spectacle of hushed, veiled grandeur that I just had to get a better look at, so I took a walk for myself half-way up the mountain road to a terrace built for looking out over the bay. It was really gorgeous, with the night fishermen and their under-water spotlights creating the Neptunian fireflies effect on the left. To the center the English Island just beginning to shed its night life over the bay. The moon in its new-born glory stretching a shimmering arm towards shore, with the insignificant promontory bordering the bay. Below me lay man's world. The club singing and laughing through the aid of its many loud speakers; the main streets of Bagnoli with its stores, vendors, barefooted children, and blocks of men discussing the political situation; the factories standing their imposing watch over the town; with the age-worn hills pondering the valley with majestic serenity.

"The whole scene left me feeling very small and insignificant, so I returned to camp and hit the sack, still wondering how God could shower so much beauty on a world that dotes on breaking his commandments."

Better Than Our Present State

(Continued from page 681)

man enjoys grants him release from the old fears which harassed him and the doubts that plagued his mind. The old pleasures which he would have disowned but could not lose their attraction and their tyranny. Temptations still confront him, of course, but he doesn't fight a losing battle. Instead of a weak resignation to the inevitable, there is an unshakable conviction of a certain triumph. For we are strong just when we are weak. The life charged with the energies of God does not easily stoop to dishonor nor yield to disfigure the divine hope for us by surrendering to the dominant desires of a crowd. Not only will the Christian man dare to live alone, if it is a choice between the high way and the low, but he will like it.

Greater still than the strength to resist is the new power to attack, to walk in the high road with courage and confidence. We are bound not only to resist temptations, we are also under obligation to explore the higher life the Spirit makes possible. Since men have in them the divine expectation that they will allow the life of God to rise within them, there is no joy in heaven or earth like that which comes from the experience of fulfilling that divine intention. The sense of being oriented and adjusted to the universe, of realizing that our finite wills are in harmony with the will that runs through all creation—this speaks a peace to our souls surpassing understanding. It cannot be described. It is know only through experimentation. But on found, it becomes dearer than any treasu or thrill earth can provide. For in every m there is an exquisite yearning to be som body, to be convinced that he is more th clay, that he is wanted and needed in t world. To align his will with the divine pu pose, and realize that through his life th purpose is being furthered—this stirs up him a new dignity and heightens his signi cance in his own sight and in God's. No mally there is little justification for belie ing that our lives count for very much b cause they are directed about such triflin matters like umbrellas and thimbles and col in the head. It may be that the greatest gri God knows over his children is the mann in which precious time and priceless fac ties are wearied and wasted in paltry bu ness. Victorious living sets itself apart fro such scandalous wastefulness because it is te ribly concerned about tremendous things. A ways it is haunted by the Master's word "Greater things than these shall ye do."

There is available in a life related to G such a strength as can deliver us from th torture of a will that cannot support our lov for the good life. God can do for the h man soul what it cannot do for itself, that it is made strong just when it is wea And no life has tasted the supreme satisfa tion until its weakness has been converted strength by the infusion of a power whic undergirds in victorious living the soul's i stinctive thrust after an unclouded splendo

Be Merry Without Drinking

(Continued from page 677)

other perversion of the deep springs in eac of us. There is some kind of art for ever man. Even a juke box lifts a bobby soxe into a larger world.

The early Epicureans distorted the simpli ity of their master's personal life and phi osophy so that hedonism acquired an ev name. But the opposition is fundamentall an opposition to the free spirit of man. I dividualism was throttled during the midd ages and escaped with violence during th renaissance. We are again submerging th individual personality in the mass mind, t day. But, even in this time of the "we-ps chology" a man may, if he dare, reaffirm qualitative hedonism and belief in his ow soul. He may dare to go contrary to com mon opinion and declare that the fund mental creative, or art impulse, exists every man ready to be released. Art is th creation and reception of beauty, unity an delight. It includes everything from a li stick to a cathedral. Beauty has an allevi tion for all jangling nerves. I believe th Christianity rightly understood, is on th side of individual joy, not a mere tool social compulsion.

It costs little to try, and the possible ward is freedom from an inner torment th drives us down the lost roads of excitemen especially the road of alcoholism. If the should be one reader of this article wh really wanted to try, I would like to share th joy I have found through the discovery the painting hobby. I shall never forget th first day I saw prussian blue on the ocea

THE CHURCH DOES CARE that adequate provision be made for the old age of its preachers.

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asel has taken me out into the sun. It rovided me with gifts for my friends even earned a little money. When I a paint brush in my hand nothing else for two or three hours beyond the of my view. I go back to life re- ed and at peace.

without learning to paint at all, or rite or to play an instrument or sing, is still the world of realization. A man choose the art that appeals to him and he will be the best informed man in his about one subject. He may specialize gar store Indians, ship's figureheads, brandt paintings or jade. Whatever it ere is nothing like a bottle of beauty re the inferiority complex by escape into ger world. In art experience the soul is ed from fear, conventions, ambition, ties, death and time. If you find that an make you merry without drink you escape a headache, though your head swim sometimes.

e material idea of success has chained o long. We have sold our souls to mon and the Jones family. Men work their eyes twitch and their fingers shake hen die young so that their widows may on the dividends. Even as collectors men buy pictures without learning to them.

at a fine thing it would be if there an art gallery in a barn or empty store ery village in America, and if the town roduce a really successful artist I would his pictures were all sold and moved o make room for the amateurs.

y should the poetry shelves of the pub- brary be less popular than the mystery collection? Could free music libraries ailable on every street corner? I would o know that poets were invited to speak en in overalls at lunch time and good ts were singing in the public square. WPA art project was laughed out by who might have learned joy through it ey had escaped the shackles of pioneer ion.

ere is a shining spot deep in every man ng against the darkness that holds him. light needs to come out seeking the sun. experience of art may be the experience that we have been denied. Instead of g to reform the world to escape our own why not try setting ourselves free?

ny surgeons today are learning to paint der to forget the strain of their work. ow a business man who edits a little eographed poetry magazine that is more m than his business.

atteau did beautiful paintings to forget uberculosis slowly killing him, and the ch revolution obviously in the making gh the common sufferings of man. I to condemn him for not being a real- Realism is good, but personal happiness re important, even though we stand on brink of chaos. Qualitative hedonism is best healing for a torn soul, far more ive than gin or vermouth. I dare to h that the various forms of art are more ical than the skill of earning a living. t good is a living if we do not live? us be merry in the wilderness, without ol. Art is for the common man if he receive it.

For Parents

Eager fathers and mothers, often absorbed in rich contents of *The Christian Home,* are not always aware that they are using the only distinctively religious magazine exclusively for parents published anywhere in America.

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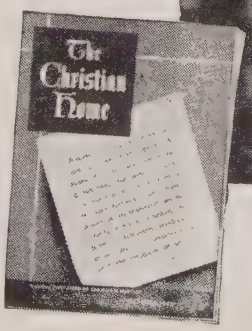

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Serving Christ in the Atomic Age

J. Lester Hankins

"Serving Christ in the Atomic Age" was the theme for the New Hampshire Conference Institute which was held this year at Geneva Point, Winnepesaukee, N. H., June 15 to 21. The nearly two hundred students and faculty members pronounced the camp as 100% ideal. New Englanders and others from over the eastern part of the United States and Canada are well acquainted with the physical equipment of "Winni" and the beauties of the surrounding scenery.

The weather this year was ideal; warm days and cool nights coupled with excellent cooking, good exercise and high morale made it possible for the young people who had just come from a hard month's work in finishing up their year's school work to return home having gained weight.

Geneva Point is owned and operated by the International Council of Religious Education. The 225 acres of land, with one and one-half miles of shore line, has an inn, a chapel, outdoor worship centers, a recreation barn, cottages, cabins, tennis courts, and a recreation field. The camp accommodates as many as 300 people at one time. Thus it may be readily seen that Geneva Point was amply able to care for every need of our Institute.

Courses offered were: Bible Messages for the Youth of the Atomic Age. This general heading was subdivided into four classes: "How Jesus Lived in His Day," "As The Christ Teaches Us," "What Paul Has to Say" and "Seeing Revelation as a Living Book." Practical courses were offered in "Improving Our Talents and Tools." Under this title there were five classes: "How to Have a Better MYF," "Worship and Evangelism for Youth," "When We Work for World Friendship," "Managing Our Emotions" and "Learning How to Teach in the Church School." This last was an accredited course. Each morning the "M.Y.F. Forum" was conducted by the dean. "We look and listen (movies, speakers, panels)." "We think and talk (discussion)." "We care and dare and share (results)." Topics for the forum were: The United Nations; mixed marriages; racial brotherhood; the World-Wide Christian Fellowship; gambling; etiquette for Christian youth; peacetime military training; this we share. Each afternoon a period of interest groups were set up: newspaper, public speaking, mat weaving and basketry, music appreciation or camp orchestra, nature study, looking toward marriage.

The above courses were conducted by the following members of the faculty: Franklin P. Frye, dean; Agnes P. Frye, dean of women; Ernest Shepherd, dean of men; William J. Davis, business manager; Ruth Shepherd, graduate nurse; Milo Farmer, leader in worship and song; Maurice H. Porter, pianist and assistant dean; Marguerite Porter, assistant to dean of women; J. Kirkwood Craig, counselor in Religious Education; Alice Frye, junior counselor and assistant registrar; Lillian Christiansen, swimming supervisor and assistant in recreation; Robert Burbank, swimming supervisor; J. Lester Hankins, field sports director; Roland Stahl, assistant field sports director; Barbara Nichols, music specialist and assistant in recreation; Louise Stackpole, assistant in recreation.

A unique addition to the faculty this year was a representative of some other nationality to conduct the course in world friendship. The representative this year was a citizen of Cuba, Humberto Diaz D'Arce. He entered into all the activities of the institute and won a great host of friends among the faculty and students alike.

The theme song for the week was "Take My Life and Let It Be." While this theme permeated the entire institute, it reached a special significance on Thursday evening at the Consecration Service in the chapel. Before the cross and lighted candles, 162 students out of 174 knelt at the altar and presented their "Service Dedication" cards. this number 121 indicated they were alrea previously committed Christians and me bers of the church. Eleven dedicated th lives to Christ and expressed a desire to come members of the church. There were volunteers to render specific service in th home church and to consult the pastor. T volunteered for a summer of service un the church and one for a year's service der the church for maintenance only. volunteered for full-time vocational religi work. Fifteen indicated either a purpose make their vocation definitely Christian specified some task they wished to help in the local church.

It is hopeful to see youth consecrati themselves to Christ and to serving him the Atomic Age.

Methodist Bishops Confer with Veterans

Columbus, Ohio (RNS)—The Protest churches of America must quit "dallyi around" and "push full speed ahead tow complete cooperation" if they intend to m themselves heard in the future.

This was the key-note of a three-day Me odist Bishops' Conference with Return Veterans held here. About 700 former vice men from 45 states, representing lo Methodist churches throughout the count attended the conference.

Discussing the attitude of veterans tow the church, Richard T. Murray of Moines, Iowa, said that ex-G.I.'s believe t Protestantism must do a "much faster a more complete job of getting together if going to fill adequately the order of the da

"Thinking Christian veterans," decla Murray, who served with an infantry m ical detachment in the European and Pac theaters, "realize that they and all other erans must give up their desire to return the status quo in their religious life and m toward a better and higher plane of Ch tian endeavor."

Charles H. Weston, Jr., of Houston, Tex former Negro cavalryman who spent t years in the South Pacific, stressed the "o ness" of the Protestant churches in the Ar

"If we can do it in the Army why ca there be only one church of the Protest faith at home?" he asked.

Commenting on racial problems in Am ica, Weston declared: "There are a few n lion black Americans who fought for dem racy who are not sure that it exists. So of these men have traveled around the wo and have seen more living democracy in ot countries in many respects than they h ever seen at home. They saw men of nationalities, creeds, and color working gether for a common cause. Some of us w to see this at home."

Bishop Ivan Lee Holt of St. Louis, a f mer president of the Federal Council Churches, told the veterans that through World Council of Churches Protestantism establishing a channel through which it speak "without apologies to divided natio

and Bishops Fraternize

(Continued from page 675)

/e recommend that a program of edu- be initiated to bring about the inte- of all churches of the Central Juris- into the geographic jurisdiction of ethodist Church in which they are

erans:

is the opinion of this conference that hould be no new church-related vet- organization formed; that we com- he constructive programs of the exist- erans groups and encourage our mem- to cooperate wholeheartedly in the ance of this work.

/e feel that veterans should prepare lves and take the lead in setting up ms of activities for all young adults in hurches.

/e call upon veterans to serve in their nities as big brothers, scout leaders, every worthy civic enterprise.

Nation:

ecause of the immediate desperate of the world, we demand that this na- nare willingly its abundance with the y people of occupied and allied coun- like.

/e heartily support our country's par- ion in the United Nations and are con- that for the preservation of peace we willingly relinquish some of our na- sovereignty.

/e believe that the armed forces of the y have failed to maintain the high standards which should be the marks Christian nation. We believe particu- that they have the responsibility for ng the moral as well as the medical s of sexual laxity.

/e feel that a letter, signed in the name s conference, should be written to the entatives of labor, management and nment to reconcile their differences. reconciliation should be based on Chris- principles of justice in order that the ng and otherwise needy people of the d States and the world may sooner their suffering alleviated, thereby con- ing to immediate and lasting peace.

/e believe the nation has failed to sat- orily solve the problem of providing uate housing for veterans and their fam- and we urge that the National Hous- Administration and the War Assets Ad- stration promptly revise their procedures ake housing and surplus materials and ment speedily available at fair prices.

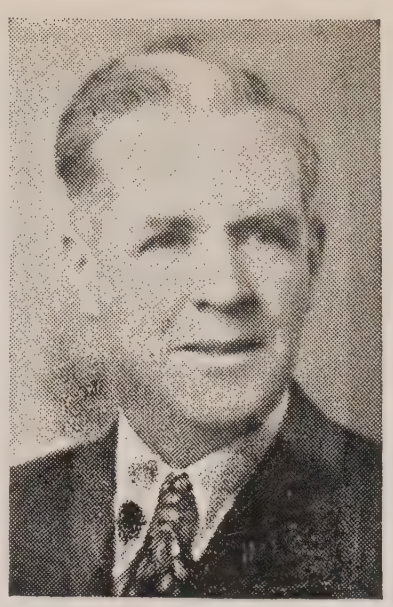
he Delegates:

We recommend that a report of this ling and its findings be made by each gate in his home church.

We recommend that a similar confer- of young churchmen and bishops of The odist Church be held next year.

It is ordered that this conference adopt e finest expression of its study and find- the complete text of Bishop G. Bromley am's sermon at the Sunday morning hip service July 7, 1946.

Laurel Park Assembly and Institute



Dr. Harold Lancaster

Several special features not included in previous year's programs are announced for the annual summer assembly and Christian Life Institute sponsored by the Springfield District and Campmeeting Association, to be held at the Laurel Park camp grounds near Northampton, Mass., Aug. 17th to 25th. Among these will be the presence on the grounds during the week's activities, of a Jewish rabbi, who will come under the auspices of the National Conference of Christians and Jews and will conduct the "town meeting" discussion group for High School and older young people. Another innovation will be a festival of choral music, to be held as the climax service of the week, on Sunday afternoon, August 25th, at 2.30 o'clock. The concert will be under the direction of John T. Bone, Jr., director of music for the assembly.

Speaker at the week-night services Monday through Friday will be Dr. Harold Lancaster, pastor, First Methodist Church, Cleveland, Ohio. Formerly a member of the New England Conference, Dr. Lancaster has been widely heard as an assembly preacher.

The institute will be conducted in two divisions, with the Rev. H. F. Robbins, of Mittineague, as dean of the youth group, and the Rev. Harold B. Keir, associate pastor of Wesley Church, Springfield, as dean of the Christian Adventure Camp for Intermediates. The Rev. Clarence F. Avey, of Athol, is principal of the institute, and Mrs. Gordon Smith, of Springfield, registrar. Dr. Maurice L. Bullock, District Superintendent, will direct the assembly program.

Speakers at the Sunday services will be the Rev. Henry I. Bailey and Dr. T. Ross Hicks, morning and afternoon, August 18th, and the Rev. Emory S. Bucke, on the morning of August 25th. The Rev. Julian Rae, missionary lately returned from Africa, will be the speaker at the life work service, following the alumni banquet, Saturday evening, August 24th.

"A Century of the Free Spirit"

"A Century of the Free Spirit" was the keynote of the greatest unified Protestant worship service ever to be conducted in Cambridge, Mass. It was the centennial religious service conducted by all of the Protestant churches of the city under the auspices of the Central Square Ministers' Association in conjunction with the celebration of the 100th anniversary of the founding of Cambridge as a city.

All precedence was broken as over 1000 worshippers crowded into the sanctuary of the 128 year old First Baptist Church, Central Square, to begin the celebration of Independence Day in this great witness of the contributions of Protestantism to the life of Cambridge.

The Christian and national ensigns, carried by and guarded by veterans of the war, led the colorful procession of the clergy who were garbed in their respective gowns.

The Rev. Albert Clark Thomas, D.D., guest preacher and pastor of the First Baptist Church of Providence, R. I., (established by Roger Williams in 1639) had chosen his subject with ecclesiastical insight, and pleased the Cantabrigians with his acquaintance with the heritage and history of Cambridge, past and present. His own background is such that out of its fullness it is difficult to decide which items seem the most important. In World War I, he was a chaplain with the 306th Field Artillery, 77th Division, in France; for seven years he was the chaplain of New York University; twice he has been chosen as baccalaureate preacher by Brown University.

He stated, "The greatness of the United States has arisen from the free spirit which has kept the church and the state sovereign in their respective places of our democratic society. In these matters, Cambridge has inherited a unique legacy of freedom of thought. From its men of letters and its mighty thinkers has gone the light that is reflected in the free spirit of this republic."

"In recent years," he said, "Cambridge scholars, scientists, and writers have led the way in the advancement of science, the mastery of uranium, and the promotion of the cause of peace through world union."

And in closing, "The very fact that this overwhelming throng of worshippers has chosen first to attend this service before celebrating our great Independence Day is a witness that the belief in the freedom of worship which is the cornerstone of our country is supreme in the free spirit of the present century as well as in the one just gone by."

Volunteers Needed

The Rev. Armand O. Donaruma, minister of the First Italian Methodist Church, North End, Boston, and the Italian Church of Our Saviour, South Boston, is in need of volunteer workers to teach Sunday school in his mission churches. Mr. Donaruma can be reached on CAP 0840 or COM 9029.

Temperance and Healing (restricted)

In Lillian Smith's novel "Strange Fruit," there is a moving scene in which the Negro doctor, Sam Perry, appeals to his best friend, a white man by the name of Tom Harris, to help him stop a lynching.

"I'm no radical, addle-brained Red!" Harris cries out, "trying to turn a hundred years upside down in a minute." And Dr. Perry answers sadly: "It's been a long minute for the Negro."

American Methodism has led Protestantism in its attempts to shorten that long minute. Indeed, our reverend brethren met around the green tables at General Conference in 1944 and said:

> "We stand for equal rights and complete justice for all men in all stations of life. . . . (Sec. 1, Para. 2010, 1944 Discipline)
>
> "We stand for the rights of racial groups, and insist that the above social, economic, and spiritual principles apply to all races alike." (Sec. 14)

Very fine, but did we mean it? Or was it just for the record? Let me refresh your memories on some recent history that probably has been commented on before in these pages.

The *Baltimore Afro-American* carried a red ink "Second Coming" headline across the front of its Jan. 6, 1945 issue: *"Stork Loses Race with JC."* "JC," of course, meaning Jim Crow. It seemed that a young Negro girl by the name of Bernice Miller, unmarried but about to become a mother, had come on from Saluda, N. C., to stay with friends in Washington until her baby should be born. This event began to transpire somewhat earlier than had been expected, so, at 4 a.m. the girl was rushed to the nearest hospital, which happened to be Sibley—a Methodist institution. There she was refused admission on the grounds that the hospital was for whites only. Such nonsense being incomprehensible to the stork, he accomplished his mission and left the girl and her baby lying on the sidewalk in front of the hospital. The temperature was around zero. The hospital authorities unbent to the extent of throwing her a sheet. A white cab driver came along, was asked to take the girl to Gallinger (Washington General) Hospital, saw that she was colored, and refused. She lay there on the icy pavement in front of this Christian (?) house of healing until a cab driver could be located who would drive her to Gallinger.

In the lobby of the hospital is a plaque, placed there by the Woman's Missionary Society. It reads:

This Hospital is Dedicated to the Glory of God and the Welfare of All Humanity.

All humanity, that is, except that ¾ of the human race that happens to be colored.

So, in the words of Stephen Vincent Benet,

> "This is he.
> This is the man they ate at the green table,
> Putting their gloves on e'er they touched the meat."

There's more, if you have stomach for more.

On Nov. 21, 1940, Dr. Lloyd E. Worley of the New York East Conference, a member of the Committee on the State of the Church of the 1940 General Conference, addressed the following polite letter to the Board of Temperance in Washington:

> Dear Doctor Cherrington:
>
> At your convenience would you be good enough to give me the facts on the following questions? Is it true that the eating place leased in the Methodist Building will not serve Negroes on an equal basis with white persons? If no provision was made to avoid such discrimination when the lease was made, when does the lease expire? Assuming that some provision was made in the lease concerning the serving of alcoholic beverages, cannot a similar provision be made in order to avoid race discrimination?
>
> Please be assured of my genuine interest and sympathy in a difficult problem of administration.

To this courteous and inoffensive request no answer.

Another letter followed in a similar vein on May 22nd, and another on Jan. 1, 1942. The former was ignored, and the latter answered with a curt note stating that the secretary of the board would be glad to discuss the matter with Dr. Worley in New York. The discussion took place, but was brief and unsatisfactory. So Dr. Worley wrote again on April 13, 1942; Feb. 12, 1943; July 4, 1944, and Sept. 4, 1944. No reply was received to any of these letters. The only thing remotely resembling a reply was an editorial in "The Voice" in May, 1944, railing against "New York capital . . . (New York's) propaganda against the West and South . . . the Communist Party of New York . . . inimical to the country's moral standards . . . (New York) from which proceeds a foul stream of drunkenness, perversion, and abnormality."

No, that little polemic with its anti-Semitic overtones did not appear in *Der Angriff* or th *Chicago Tribune,* but in an official organ of The Methodist Church. It is not only intemperate in language but untrue. New York City at that time under the administration of LaGuardia (a Protestant) was one of the cleanest cities in the world. Burle bookies, gambling, slot machines, p graphic literature, prostitution, night and political carpet-bagging had all under the rigidly-enforced interdict of Little Flower. Indeed, the editors of Voice" would have found much more i esting slumming in the moral underw in nearby Baltimore than in New York. New York has a law against discrimin which would seem to put this center of morality on a somewhat higher moral than certain boards of The Methodist Ch One can only conclude that the editor "The Voice" don't get around much. A this writer, discrimination is more degra than drunkenness.

What is the situation in regard to the teria at 100 Maryland Ave., N. E.? board's refusal to answer questions on matter leads to the inference that ther discrimination. This writer has investig rather carefully, and has come to the co tion that there is something a little less that, but something still far short of Christian ideal. What there is apparent not so much outright discrimination somewhat too-easy accommodation to discriminatory environment of Washing Negroes in the nation's capital know well that there are only three places w they can eat with whites—the YMCA, U Station, and the Government cafeterias. T don't try to eat in the Methodist Build but if a Negro did come there with a w friend, or even alone, he might be ser albeit in cold and reproachful silence. In words of a bishop who is a member of Board of Temperance: "There is no enc agement or invitation to colored people come to the dining room. I do not k that we could urge them to take such a st

Why not? Aren't we, through our Gen Conference pronouncements, our Crusa for a New World Order, etc., urging whole world to take such a step? Y.M.C.A., the Union Station, and the Gov ment all insert clauses in the leases they m with restaurant men barring discriminat There are no race riots in Government c terias, the Union Station lunch counters, the Y.M.C.A. Why must a church board commodate itself to an un-Christian envir ment when a railroad station need n Doesn't that make us look pretty silly?

"Have we the right to make a landlord for our convictions?", asks a Methodist tor, with reference to the argument tha Negroes use the cafeteria it will be necess to open the whole building to them wit resultant drop in property value. We tainly have when "we" *are* the landlord the "convictions" are not the fuddy-du eccentricities of the town character, but b and solemnly-expressed principles of Christian faith. Or am I wrong in think that the building was bought and paid by the ministers and laity of The Metho Church? It is better to go to heaven p but clean, than to go to hell hanging on t cafeteria.

Oh, these incidents themselves are not important. They will be hushed up and s forgotten. Only a handful of people are volved. I know very well that there boards and commissions of The Metho

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rch that do not treat the ministers of church as their subjects. I know that iss Miller had come to Brooklyn instead Vashington, and had been rushed to our Methodist Hospital here in the midst of "foul stream," etc., she would have been n in and cared for like a human being. ow that the Board of Temperance, aside its appetite for intemperate language within the rather narrow limits of its ose and understanding, is doing a pretty l job and one that certainly needs doing. owever, I also know that the world will e us, not by the many hospitals of ours would have taken Miss Miller in with- question, but by the one that would not. y Hospital and the Methodist Building Washington are unimportant except as ols. But men are judged by symbols and attitude towards symbols.

is precisely at this point that the great- weakness in Protestantism is laid bare— terrible gap between profession and prac- Through this cancerous lesion our moral ority drips slowly away while a riven d watches and waits. The General Con- nce profession on Jim Crow is in the best ition of Methodist zeal for righteousness, the practice of Sibley Hospital and the rd of Temperance is definitive. As is our ial silence in the face of such practice. are judged as surely by what we leave one as by what we do. The world will ge the church in this hour not by what bishops proclaim (even when they pro- m it "the law of the church") but by t its boards and commissions do in the a in which decisions are made.

ur "wiser heads" will say wait. These gs take time. We agree with you—but not rush things. Wait.

o we will wait. But the world will not t. We haven't got "time" anymore. This n historic hour. Time has run out on us. have got to stop thinking in terms of nity and begin thinking in terms of time. French nobility laughed at Rousseau's cial Contract," but their skins went to d the second edition. It is later, much r, than we think. Haven't we some states- n within Methodism who can look be- d Birmingham to Ulan Bator, beyond nsas City to Kenya?

we cannot get right on this matter of , we will be ghosts in the burning city the Twentieth Century. Then with us e Benet's synthetic rubber angel with the d mask of Ares will not have much con- sation except to say:

"ou will not be saved by General Motors or the prefabricated house.
"ou will not be saved by dialectic materialism or the Lambeth Conference.
"ou will not be saved by Vitamin D or the expanding universe.
n fact, you will not be saved."*

For this is an hour of judgment. We mis- d it at mortal peril.—Reprinted from cial Questions Bulletin," issued monthly the Methodist Federation for Social Ser- , N. Y. C.

Nightmare with Angels.

God's Abounding Care

KARL P. MEISTER

Executive secretary, Board of Hospitals and Homes of The Methodist Church

"God's abounding care has always provided for me and I have faith to believe that he will care for me now."

With these words the writer, when superintendent of the Elyria Home for the Aged of The Methodist Church, was introduced to one of the sweetest souls of the church. Rena Conn had served as secretary of the church school in the Union Avenue Methodist Church, Alliance, Ohio, for 57 years. This church school was attended by the students of Mount Union College. She knew everyone by name. Her life was lived that they might be in one of the best church schools in Methodism. Her interest in education was deep seated and she had attended 70 commencement exercises of the college.

The life of this woman was so influential in its influence for good among the students that attended church school that many of them continued during the remainder of her life to keep in correspondence with her. She prayed for good will and Christian service to be the lot of every young man and woman.

Then came the day when, because of old age and inability to earn a livelihood, she must seek shelter other than that which she could provide for herself. She went to her pastor and counseled with him. As she unfolded her story to me she said many times that she knew her church would never forsake her. Of this she was positive, "Because," she said, "God always cared and I know the church will care too." This brief conversation took place on the day when this frail but stalwart Christian character became a member of the Methodist Home for the Aged.

She had been a resident of the home for a year or more when one day she sought an interview with the writer. As she did so, an old purse carefully wrapped and folded gently in a neat cloth was removed from its wrapper. Trembling fingers removed a $5 gold piece and a gold pin, on which had been fixed a bar with the imprint "57 years" on it. The pin she named "my crown of glory." It had been given to her by the church school in recognition of 57 years of faithful and almost never ending service. She had never missed a Sunday except through sickness. When the pin was placed in my hands she said, "Pin it on my breast on that day when I finish life's journey." Her request was carried out.

The $5 gold piece was all that she had been able to accumulate as a surplus out of her meager income after the bare necessities of life had been provided. It was small in value from the monetary standpoint, but of inestimable value in its meaning to her, for it was a thank offering which she was about to make for "God's abounding care."

As the gold coin was handed over, she made another request: that it be given as her sacrificial contribution to education and the training of young people. This request was carried out also and on her crowning day it was presented to Mount Union College of The Methodist Church as a gift to encourage others in doing similar deeds of benevolence. In every sense of the word it was a full payment, as she said, for "God's abounding care." Her life would have been sufficient for that. The gold was only something which men could see. It became the symbol of noble living and no more.

Had it not been for The Methodist Church, this woman of character could hardly have been cared for except in a public institution. But from the day of her admission to her new home, she was happy and safe in the confidence that the church would care and was endeavoring to fulfill the Master's commission to care for the sick and comfort the dying. Many times she had come to me, and with failing voice, which was evidence of the growing years, thanked God for "His abounding care."

This is what the church does when it builds and provides homes for the aged. It gives abounding care and "something plus" in the equation of human life. The $1,200 which Rena Conn and her few friends were able to give to the Methodist Home w far from sufficient to meet her needs to the end of the way, but the difference between what she gave and the amount expended by the church on her behalf was contributed by friends throughout the annual conference. This home is but one of 48 now under the ownership and supervision of The Methodist Church. Rena Conn is an illustration of but one person. There were 4,470 cared for in 1945. These homes are all affiliated with the Board of Hospitals and Homes which endeavors to establish scientific and Christian standards and to maintain the high ideals and aims of Methodism. Yes, they are but an illustration of God's abounding care.

"Do not cast me off in my old age; When my strength fails, do not forsake me."—Psalms 71:9.

Miscellaneous Advertisements

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton 2, Pa.

WANTED—Donation of 54 yards of used carpet for needy rural church. David D. Vaughan, 16 Kent Square, Brookline, Mass.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen privileges. For information, write the matron, Mrs. Ruth Taylor.

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Department 55, Scranton 2, Pa.

Ministers Held "Chief Hope"

Confronting the possibility of postwar interracial friction such as followed World War I, North Carolina Baptists, in state convention in Raleigh last fall, laid upon the church, and more specifically upon the ministry, the primary responsibility for keeping the peace.

"The chief hope that we have of preventing such misunderstanding," said the convention, "is an aggressive leadership on the part of the Christian church at this moment. Such aggressive leadership should have its initiative among the ministers of both races, who ought now, with frequency and with a sense of divine imperative, to come together to canvass local problems and to seek, humbly in the spirit of God, the solution which would prevent the deplorable violence which occurred after the last war."

To that end the convention went on record as endorsing "a closer working relationship between Negro and white ministers of our denomination in the various communities of our state."

At a subsequent meeting the North Carolina Council of Churches went on record to the effect that it would "seek to encourage ministers in communities to meet together regularly in interracial fellowship." The council recommended further that "in the formation of new ministerial associations due recognition be given to making them interracial."

Methodism on the Campus

Community Cooperation for DePauw

The concept of community cooperation gained during the war years is being applied once again in Greencastle, Ind., where DePauw University students have been making a house-to-house canvas for student rooming facilities.

Under the direction of a citizens' committee, a number of ex-G. I. students conducted the canvas to secure space in private homes for the largest enrolment in the school's history.

It is reasonably certain that no such undertaking would have been dreamed of six years ago. It took a war to teach most Americans how to cooperate in community-wide projects even though it may mean real, personal sacrifice.

The Grand Canyon and Commencement

For those Methodists who are planning a trip through the Grand Canyon of the Colorado River, or who recall a previous trip there, the recent Illinois Wesleyan University commencement exercises would have held much interest.

The discoverer and explorer of the magnificent canyon, Major John Wesley Powell, was once a professor at Illinois Wesleyan, and the school honored his memory with special ceremonies at this year's commencement. During the ceremonies an honorar degree was conferred on composer-conduct Ferde Grofe, whose famed "Grand Canyo Suite" was inspired by Major Powell's di covery.

Seminary Singers

It may be a long while before the youthf theology students who compose Boston Un versity's Seminary Singers can attract as mi isters the large audiences which flocked hear them on their just-completed 10,000-mi tour. Some 13,000 persons from coast to coa heard the unique choral group in its fi weeks' tour.

The Pastors' Public Relations

One more example of the growing tren to continue the training of the minister i the field is the announcement by McMur College at Abilene, Texas, of a new corr spondence course in public relations for pa tors.

According to the college catalogue, t course will attempt to show the minister ho to make better use of newspapers in sprea ing the Christian doctrine, and how to p "the church's best foot forward."

Junior Colleges Reopen

After being shut down for four years du ing the war, two Methodist junior colleg will reopen this fall. Emory Junior Colle at Valdosta, Ga., and Blackstone College Blackstone, Va., will offer two-year courses

GENERAL BOARD OF LAY ACTIVITIES OF THE METHODIST CHURCH

Adventures in Christian Stewardship*

BOOKS THAT GIVE NEW MEANING TO AN OLD WORD!

To All Ministers and Lay Leaders

• Information necessary for the successful promotion of the Stewardship program in the local church during the Christian Stewardship emphasis in the Crusade for Christ, which follows the current emphasis on Evangelism, are graphically given in two Manuals to be made available for general distribution not later than August 1. One is for ministers and the other for members of the Committee on Christian Stewardship of the local church.

• There is no beginning or ending date in the Christian Stewardship emphasis in the Crusade for Christ. It is an ongoing program that will simply be lifted into special attention from September 1, 1946, to August 31, 1947.

• The best way for ministers and laymen to prepare to do their part in the Stewardship program is to read, and encourage others to read, the best Stewardship literature available. Any or all of the Stewardship books listed at the right can be obtained from any branch office of The Methodist Publishing House.

The Message of Stewardship. Ralph S. Cushman. $1.00 per copy. Abingdon-Cokesbury Press. Fine resource book.

To Whom Much Is Given. G. Ernest Thomas. 60 cents per copy. Abingdon-Cokesbury Press. Popular Presentation of Stewardship.

Stewardship in the New Testament Church. Dr. Holmes Rolston. $1.00 per copy. Knox Press. Leadership Education Book.

When Christ Controls. John Versteeg. $1.50 per copy. Abingdon-Cokesbury Press. Stewardship Messages.

Achieving Results in Church Finance. (Approved Textbook) Boyd M. McKeown. 60 cents per copy. Abingdon-Cokesbury Press.

Stewardship and the World Mission. J. E. Simpson. $1.00 per copy. Fleming H. Revell Company.

The Christian Motive and Method in Stewardship. (Approved Textbook) H. B. Trimble. 60 cents per copy. Abingdon-Cokesbury Press.

The Stewardship Life. (Approved Textbook) Julius Earl Crawford. 50 cents per copy. Abingdon-Cokesbury Press.

The World's Need of Christ. Charles A. Ellwood. Cloth-bound copy, $2.00. Abingdon-Cokesbury Press.

Toward a World Christian Fellowship. Kenneth Scott Latourette. 50 cents per copy. Association Press.

(These publications may be obtained from The Methodist Publishing House branch serving your territory.)

*** "Stewardship is an overwhelming sense of responsibility for the Christian well-being of the world."**

Our Hearts' Hungers

(Continued from page 676)

he is designed by nature to do. Good s are those which fit a man's make-up. hort, a thing is good for us if it furwhat we are designed by Our Creator and to do. Thus when we try to learn is good for us, we have to consider we are good for. That seems a simple ent. Yet it is one which many persons recognize. I think at this moment of w who is always going around anxious what is good for his health. He es what he eats, and what he does, ever ful of his pulse, his blood pressure, his ion. While he seems by this time to pretty well what is good for him, he seems to have discovered what he is for.

do not really have enough to live on we have enough to live for. We need ow not only what things should be put us, but also what things we are to put lves into. Our natures are never fully out until they are fitted in—fitted into arger unities for which we are made. erine Mansfield, the brilliant English r who died such an untimely death, e: "One can control nothing if one isn't ious of a purpose; it's like a journey out a goal. There is nothing that makes ignore some things, accept others, order s, submit to others. This is to me a terrible state of affairs. Because it is the of all the secret, profound unhappiness y life."

man has reached a most important stage is life when he can say, "I have found lf." But did you ever know a man to himself, except in something larger than elf? A man may find himself when he in love with a noble woman, or when becomes absorbed in a task which calls his best efforts, or when he gives himto the service of a cause in which he forhimself. Truly, as Our Master said, we ourselves by losing ourselves in someg larger than ourselves.

ack in 1914 when Lord Grey, the British ign Secretary tried to arrange a conferof the nations concerned in the conflict h he saw was heading toward war, he a dispatch inviting the German Kaiser articipate in the proposed meeting. The er penciled on the dispatch this reply: ill not go into it. . . . In matters of honor in other vital matters one does not conothers." There spoke a consummate egowho failed or refused to see that both viduals and nations find themselves by ng into purposes larger than their own sh interests.

Give us this day our daily bread." That ns enough to live on, and since we cannot live to ourselves, it means also enough to live for.

And now this leads to a third element of our petition, namely, enough to grow on. Our Lord did not tell us to pray "Give us this day enough bread to satisfy us forever." Jesus was aware that we do not know today fully what we shall want tomorrow. Our desires and needs expand and change with living. "Oh," you say, "I shall always want success." Ah, yes. But what you count success at twenty, you may not count success at fifty. Or you say "I shall always want love." But the aspects of love which one accents at twenty-five are not phases which one emphasizes at sixty. No, the satisfactions of our desires change with the years. Moses in his blessing said, "As thy days so shall thy strength be." So Our Lord in his prayer implies, "As thy days so shall thy need be." It is a daily prayer for daily bread.

The needs of our natures are not satisfied unless they have enough to grow on. We are made to grow. I cannot think of any lifesituation in this world so attractive that I should want to stay in it without change forever. I cannot think of life hereafter as being satisfactory unless there is growth. "Beloved, now are we the sons of God and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him." Ah yes, that is our Christian hope. But remember that to be like Christ is to be on a road leading ever to a Greater Beyond.

Thorwaldsen, the Danish sculptor, was once asked, "What is your greatest work?" He replied, "The next one." There speaks the true artist. There is revealed the genuine art of living. We crave the glory of going on—on to something better.

Therefore, "Give us this day our daily bread," means give us enough for body, mind and heart to live on, which means give us enough to live for, which means give us enough to grow on, that we may come "into the measure of the stature of the fulness of Christ."—From a radio address delivered on the "National Radio Pulpit."

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The Choice Is Clear Now

(Continued from page 677)

personalities. They have affirmed and annotated Christ's teachings that love and growth and sanity are one. They have defined men's needs and mapped out ways for filling them. They have shown us some of the human wreckage that follows our failure to fill these needs. The physical scientists have evolved tools by which men, working together, can reach new levels of creative living or, working against each other, can destroy the bodies of the souls of victims and victors alike.

For two thousand years we have been running on borrowed time. The hour-glass is empty now. Self-deception is as obsolete today as Eugene Talmadge. White supremacy, nationalism, exploitation, war, have all run their course. From now on, it is as true in the immediacy of physical fact as it has always been in the eternity of spiritual values, that whatever sets man against man sets man against life. The choice is clear. The time is now. Do we want segregation or brotherhood, life or death?—Reprint, *Social Questions,* June, 1946.

Franklin, N. H., Church 75 Years Old

For several years prior to 1870 services were conducted in the Lyceum Hall near where the Methodist Church now stands. The Free Baptists and the Methodists agreed to build a church and use the same on alternate Sundays. In the early part of 1871 the trustees of the Methodist Church were authorized to buy out the Baptists or sell out to them. The church was put up at auction and the trustees, through Mr. John Kelley, father of Mr. Elmer D. Kelley, present president of the board of trustees, bought the church and it was improved. June was the month of the Diamond Jubilee, with appropriate Sunday and mid-week activities, including special guest speakers, Dr. Richard Kellogg, superintendent of the Northern District, and Bishop Lewis O. Hartman, special guests in the pews including the boys and girls from the Daniel Webster Home for Children, as well as members of the Masonic lodge and Order of the Eastern Star.

At the parish supper several greetings were received from former ministers, the Rev. William Warren and the Rev. C. W. Kelley, as well as widows of former ministers, including Mrs. I. C. Brown and Mrs. C. B. Hanson. Mrs. William Thompson and Mrs. Clyde Kimball were present. Congratulatory greetings were received from the Rev. and Mrs. George A. Mark, formerly pastor of the Franklin Unitarian Church, now at North Easton, Mass. Special music was rendered by the male quartet and Miss Evelyn Holt. Dr. J. Kirkwood Craig, present pastor since October, 1940, acted as master of ceremonies.

Some high lights of recent years include the purchasing of new hymnals, mostly memorials; the payment of the long standing debt; securing of special gifts of brass cross, candle-sticks and coverings for communion table and pulpit by relatives of Mrs. Sarah Thompson, who for many years was the church organist. The most recent gift is a set of hearing aids, presented by Mr. Arthur S. Brown of Tilton, in memory of his wife, Mrs. Belle Peabody Brown.

Through special Thanksgiving offerings and personal gifts the church has just received a new coat of paint and the parsonage has had most of the rooms papered and painted and has likewise received a new roof.

Through the every member canvass the minister's salary has been increased $410. The membership has been increased about 20%.

Some readers of this will remember that the late Dr. E. C. E. Dorion was at one time, 1902-05, pastor of this church, when it has been said that at the Sunday evening services there was "standing room only" again and again. Dr. Dorion was editor of ZIONS HERALD in 1919 and 1920.

Summer Address Changes

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